# Lutheran Herald

## SPRINGTIME

RNS Photo

lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the of the turtle is heard in our land.— Song of Solomon 2:11-12.

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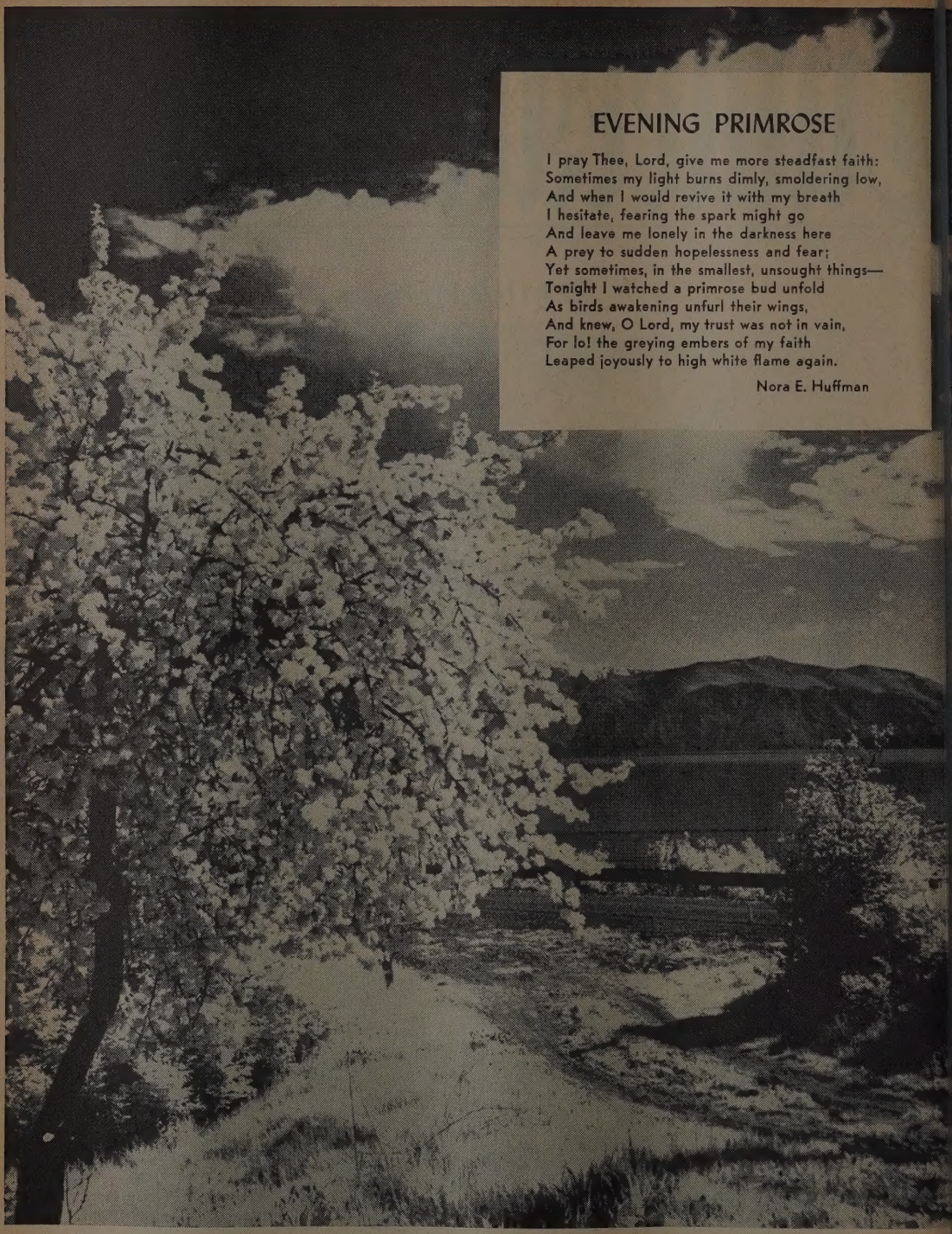
LUME XXXIX MINNEAPOLIS, MINN., APRIL 26, 1955 NUMBER 17



## EVENING PRIMROSE

I pray Thee, Lord, give me more steadfast faith:
Sometimes my light burns dimly, smoldering low,
And when I would revive it with my breath
I hesitate, fearing the spark might go
And leave me lonely in the darkness here
A prey to sudden hopelessness and fear;
Yet sometimes, in the smallest, unsought things—
Tonight I watched a primrose bud unfold
As birds awakening unfurl their wings,
And knew, O Lord, my trust was not in vain,
For lo! the greying embers of my faith
Leaped joyously to high white flame again.

Nora E. Huffman

RNS Photo
Scene at Pend Oreille Lake, Idaho

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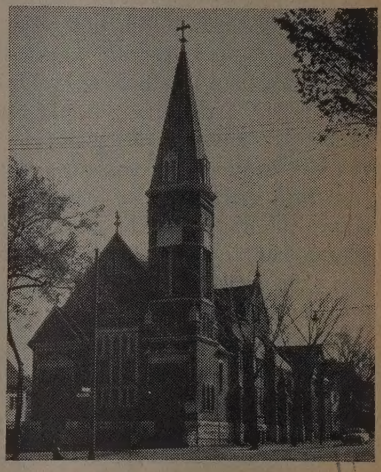
linneapolis, Minn., April 26, 1955

Lutheran Herald

# The City Church and "Our People"

BETTY WESTROM
Division of American Missions
National Lutheran Council



Typical of a church that has awakened to its "community responsibility" is the new mission congregation of Advent Lutheran on Milwaukee's South Side.

uring the past few decades we have grown somewhat accustomed to the ght of a city Lutheran congregation packing up its hymnbooks and cords, its brass cross and candlesticks, and making an exit to the suburbs. he people sing, "Now Thank We All Our God," as the key is turned the lock of a clean-lined contemporary building surrounded by ample rking space and rambler houses.

Poverty, shifting population, social disintegration, e influx of different racial and cultural groups—all e very real difficulties in the city, and all take their ll in the life of the city parish. The dramatic opportnities in the booming suburb overshadow the less vious opportunities of the city, and so the congregan elects to make a fresh beginning in a spot which st yesterday was somebody's cornfield.

Because the Church meets with quick success in its w location, many people have failed to see the flaw the success story. It has been easy to forget that there e people back there in the city—thousands of people dingy, walk-up flats, to whom Christ is a stranger. he field is being left to the Roman Catholic Church, the emotional sects, or to out-and-out godlessness. "The people are moving out," is the explanation. t are they? The 1950 census revealed that in every gion of our nation the central cities are increasing in pulation. What they actually mean is that "our" ople are moving out.

From the day when the Lutheran urch followed the Scandinavian d German immigrants to Amer-'s farmlands, the Church has ne a good job of "following its n." Later, when some of the farm ys moved to the industrial areas, the Church again followed them, gathering Lutherans into congregations—serving "our" people. The mass exodus to the suburbs is a logical extension of this policy of serving a constituency ("our people"), rather than serving a community. The Lutheran Church as a whole has not quite caught on to the idea of "stewardship of community."

Who are "our people"? Does the term imply a name ending in "son," an assured income, or a rambler house with a double garage? Is this God's classification? Is the Lutheran Church meant to be a middle-class, white collar, Scandinavian and German Church—or can the term "our people" be as inclusive as the Biblical concept of "neighbor"? Are not "our people" also the industrial workers, the people of other races, the residents of the blighted areas? Are not "our people" all those for whom Christ died?

There are a number of signs that the Lutheran Church is awakening to its community responsibility. Strong voices have been raised on behalf of the Church

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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in the city. At a conference in New York City in 1951, Dr. C. P. Rasmussen, then secretary for Urban Church Planning, National Lutheran Council, said, "We are spending fat sums to win the Negroes in the foreign field, and in America we are spending fabulous sums running away from them."

A National Lutheran Council Home Missions conference in Detroit in 1952 declared: "Lutheran churches, as churches of Jesus Christ, are His creation and not our own, and inclusiveness is of the very nature of the Church. No local church has any more right to decide to be racially or culturally exclusive than it has the right to modify or abandon any article of faith."

Photo by Mey

**Site grounds in the above photo are of Luther Memorial Church in St. Paul, Minn., know as "a laboring man's church . . . proving that the message of the Lutheran Church relevant to today's industrial worker."**

"Our urban culture has created a low visibility that hampers our vision of service to our brother," says the Rev. Walter Kloetzli, now secretary for Urban Church Planning of the National Lutheran Council. "We don't see our brother's need because we don't see our brother."

Mr. Kloetzli believes that four factors involved in this blindness are: specialization of urban work; the impersonal nature of dealings; the high mobility of population, and the class segregation in metropolitan centers. The result is estrangements and destruction of community, with each urban dweller segregating himself from those who are different from himself.

"The first step in the deliverance of a congregation is the searching of its soul," Mr. Kloetzli observes. "The leader and the people of a church should ask themselves, Are we truly proclaiming the Gospel of Christ to all who need Him? Are we reaching every segment of our community?"

In the Urban Church planning office in Chicago, city churches are given counsel to help them in studying their own communities so that they may better know how to serve them. But in a number of instances community-serving efforts are already off the planning boards and in full operation. The walls of exclusiveness are beginning to topple.

Striking evidence of this fact is furnished by the achievement of such churches as Advent Lutheran Church, a new mission congregation planted less than a year ago in a blighted area on Milwaukee's South Side. Advent is proof that a city church has a challenge and an opportunity and a future, no matter what the changes in the racial or national backgrounds of its inhabitants.

Or take Luther Memorial Church in South St. Paul, Minn., which is proving that the message of the Lutheran Church is relevant to today's industrial worker. Luther Memorial is well known as a laboring man church, serving workers from the city's packing plant Then there is Salem Lutheran Church in Chicago, of of the large number of churches which, in recent year have become racially inclusive. Salem has adapted itse to a "changing neighborhood," where a large influx Negro residents has taken place.

Advent—Luther Memorial—Salem—what is the com mon denominator in these three city churches? Eac finds itself in a different situation, but each is achievin success because it has shown love and concern for th people in the community.

America's cities need the ministry of the Luthera Church. There is work to be done among the facto workers, the slum-dwellers, the people of other race There are people in need of the Christian messag These are "our" people.

## Light of the World

*Dark seems the way, O Lord,*
*When in my strength I stand;*
*My torch burns low,*
*I falter, fall, until*
*In tears I yield*
*My dying torch to Thee*
*To light its glow.*

MYRA JOHANNESEN

# Fortnightly Review

**Fredrik A. Schiotz**
President of the ELC

Some years ago I attended a student retreat where Dr. Paul Harrison, former missionary-doctor in the Middle East, was present as one of the leaders. He gave a fascinating account of his life's work among Arab Mohammedans. The rapt attention of the group was given a sudden jolt by a student interruption. One of the boys had been scribbling with his pencil and came up with a figure indicating the number of dollars required to win each convert. The figure was sizeable and seemed to suggest: it's too expensive. But Dr. Harrison appeared unperturbed and quietly replied, "The dollar sign must be balanced against Calvary."

There are many things in the Kingdom that cost money—much money. Here and there I have heard people speak of the large amount of money that is required to organize the San Francisco Convention of the Young People's Luther League, and of the large travel sums that will be needed. I haven't sharpened my pencil to the degree that I know what the total cost of the Luther League Convention will be. After having computed the cost, I still would not know the truth. The thing that matters is what do such meetings do for our youth.

Some of our youth will merely make a trip to California. They will come back with little else to talk about than the tourist aspects of the trip. For others, this will be an experience that God will use to resolve adolescent confusion and to forge out of scattered impulses a steady purpose of dedication: a matured renewal of the Confirmation Sunday experience.

For the thousands of youths who cannot go to San Francisco, there is a comparable opportunity in the scores of Bible camp periods sponsored by the circuit Luther League organizations in many parts of the country. From a strong beginning that got under way some twenty-five years ago, the age level of Bible campers has progressively moved downward. What had been started as a youth movement has threatened to become a summer camp effort for the children. Last year our Luther League leadership made a determined effort to arrest this age level deterioration and to restore the Bible camp movement to the youth for whom it was organized. Their efforts gained results. The average age of Bible campers moved up from 13½ to 14½. We look for this wholesome shift to continue.

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## FOR STUDY WITH RELAXATION, CONSIDER ATTENDANCE AT A

# Church School Summer Institute

**Write to the respective registrars for programs at the camps in which you are interested.**

### ARIZONA

Phoenix and Tucson.....September 25-October 4
Registrar pro tem.: Miss Sadie Austin, 215 Ridgeway Avenue, Oakland, California

### CALIFORNIA

Golden Gate—Military Academy, Palo Alto.....August 19-21
Registrar: Rev. Harold Brown, 3149 Waverly Street, Palo Alto
Los Angeles—Pacific Palisades.....September 16-18
Registrar: Mrs. Gladys McKenzie, 605 South Norton, Los Angeles
Sacramento—The Lutheran Church of the Good Shepherd
October 14-16
Registrar: Rev. R. O. Aga, 3915 Winding Creek Road, Sacramento
Southland—Our Savior's Lutheran Church, San Diego
August 26-28
Registrar: Rev. Ansle Severtson, 4009 Ohio Street, San Diego

### IDAHO

Lutherhaven, Coeur d'Alene, Idaho.....August 28-31
Registrar: Rev. Paul H. Lionberger, St. Maries, Idaho

### IOWA

Ingham Lake Bible Camp, Wallingford, Iowa.....July 16-20
Registrar: Rev. Olaf Brandt, Thor, Iowa
Luther College, Decorah, Iowa.....July 10-13
Registrar: Miss Alice Bakken, Ridgeway, Iowa
Riverside Bible Camp, Story City, Iowa.....July 2-6
Registrar: Mrs. A. J. Bringle, Randall, Iowa

### MINNESOTA

Camp Minne-Wa-Kan, Cass Lake, Minnesota.....August 15-18
Registrar: Mr. Howard Wagner, Bemidji, Minnesota
Green Lake Bible Camp, Spicer, Minnesota.....August 21-27
Registrar: Rev. Arvid Bidne, Paynesville, Minnesota
Lake Shetek Bible Camp, Slayton, Minnesota.....August 21-24
Registrar: Rev. J. O. Jovaag, Springfield, Minnesota

### MONTANA

Luther Lodge Bible Camp, McLeod, Montana.....August 4-6
Registrar: Mrs. Mabel Orness, Harlowton, Montana

### NEW JERSEY

Upsala College, East Orange, New Jersey.....September 2-5
Registrar: Rudolph Odland, 411 46th St., Brooklyn 20, New York

### NORTH DAKOTA

Epping Bible Camp, Epping, North Dakota.....June 26-30
Registrar: Rev. Earl Grefsrud, Noonan, North Dakota
Red Willow Bible Camp, Binford, North Dakota.....June 27-30
Registrar: Rev. A. P. Tidemann, Cooperstown, North Dakota

### SOUTH DAKOTA

Ne-So-Dak, Waubay, South Dakota....June 19-22 and June 22-25
Registrar: Rev. Stanley Kvinge, Mission Hill, South Dakota

### WASHINGTON

Pacific Lutheran College, Parkland, Washington....August 14-17
Registrar: Rev. A. M. Karlstad, Poulsbo, Washington

### WISCONSIN

Baptist Bible Camp, Chetek, Wisconsin.....August 15-19
Registrar: Mr. J. C. Johnson, 1215 Bellevue Ave., Eau Claire, Wis.
Crooked Lake Bible Camp, Hatley, Wisconsin.....July 17-23
Registrar: Mrs. R. Broten, 613 E. 2nd St., Merrill, Wisconsin
Lutherdale, Lauderdale Lakes, Elkhorn, Wisconsin..June 26-July 2
Registrar: Mrs. Ormal Nelson, Route 2, Elkhorn, Wisconsin

## Lutheran World Federation Assembly

It was good news that came out of Chicago recently: that Minneapolis has been selected as the host city for The Third Assembly of the Lutheran World Federation. The dates are August 16-25, 1957. It is the duty of the Federation's executive committee to select the meeting place. When this group met in Vienna, Austria, in February, its American section, which is the executive committee of the National Lutheran Council, was authorized to make the selection. The choice finally was between Philadelphia and Minneapolis, the latter receiving the decision.

There is, quite naturally, very little which can be stated as yet about a meeting which is more than two years in the future. The theme has been selected: "Free and One Through Christ Alone" (it may be re-stated later). The size of the Assembly, in official terms, is also known: 275 official delegates, 100 official visitors from member Churches, 100 official visitors from non-member Lutheran Churches, and about 25 other official visitors. In other words, the size of the Assembly itself is 500.

On the day we are writing this, Dr. Carl E. Lund-Quist, executive director of the Federation, is in Minneapolis making preliminary arrangements for the Assembly. There is a good deal more to the arrangements than one might at first suppose. The over-all plans will be in the hands of 21 people, drawn from the general membership of all the participating American Churches. This group will choose an executive committee of five. It will be necessary to have a full-time executive secretary during the year immediately preceding the actual meeting. In addition, there will, of course, be numerous local committees.

What to do about general visitors is as yet undecided. Some earlier news stories have stressed the necessity of keeping this from becoming a mass meeting of American Lutherans. However, our impression is that, while attendance at plenary sessions will have to be limited, there will be not a few sessions open to the general public.

We are elated at the prospect of having this world-wide meeting (the first truly international Lutheran assembly to be held in the U. S.) right here at the heart of The Evangelical Lutheran Church. We are sure that our sister bodies which have their great strength in the Midwest share our enthusiasm. It can mean a great deal to Lutheranism in these parts to have the world leaders of the Lutheran Church as our guests.

In the months to come, we shall keep our readers informed of developments. There may not be much to record the first months, but the news will constantly increase as the time of the Assembly comes closer.

# EDITO

## Forw

Nothing can make members of the various merger committees happier than to be told that "we think o you as one already." It would be a bit premature t say that the four bodies *are* one already; but it is encouraging to know that some of our friends see us as one

Had those friends been present at the meeting o the Joint Union Committee and the Joint Committee o Polity and Organization in Chicago March 29 and 3 they could have been forgiven had they thought tha the merger had already been consummated. Even whe the members of the committee get into each other hair, they do it as brothers. It is not, in fact, unheard of, especially in the so-called "P. and O. Committee, that some really drag-down argument fails to follow synodical lines.

This situation of a unity which is becoming so clos as to be almost indistinguishable from union is n difficult to understand among members of the merge committees. They have sat across from one another a the conference table for so many hours, have consume so many fraternal cups of coffee, and have prayed t gether for the guidance of the Holy Spirit on thei efforts so often that it is quite natural that they shoul begin to act as though the merger were already her

The editor of LUTHERAN HERALD has yet to miss a Join Union Committee session and has been a member o the Joint P. and O. Committee since it was first a pointed. He can recollect no meeting which was fine and more encouraging than was the meeting of Marc 29-30. If there had been not a single concrete accom plishment to point to, the spirit of the meeting woul have marked it as "really something."

As a matter of fact, a good deal of accomplishmen was apparent when the group adjourned. Much of th time was used for a study of the draft of a Constitutio for the merged Church. This document came to th Joint Union Committee from the Joint P. and O. Com mittee. The latter has been working on it for almo six months as a group and much longer than that i synodical groups. True, the document is not complet Among vital matters still to be settled are articles dea ing with the name of the new Church, its Division o Education, and its Auxiliaries. In other words, th Joint P. and O. Committee has some work still to d on it before turning to other assignments.

It may, however, be said that the structure of th new Church is certainly beginning to emerge. It diffe

# RIALS

## ether

ittle from the *Report* adopted by the 1954 conventions. Some matters have been changed, within the framework of the *Report*. For example, the office of vice president has been added to the roster of elective offices. This was largely for legal reasons. The good gentleman who s elected vice president will occupy the position of a "shadow," but he is definitely there. Otherwise, the tructure is that which the *Report* envisaged, now put nto proper constitutional language.

Another item which occupied some of the time of the oint Union Committee was the matter of time sched- le. It will be recalled that the 1954 conventions gave definite mandate to the Committee to prepare Con- titution, By-Laws, Articles of Incorporation, and Ar- cles of Union during the biennium. While the resolu- ons make it quite evident that the Churches realize hat it may be impossible to complete all these docu- ents, the Committee is left in no doubt as to the desire have the entire job done by 1956. Another resolution, ou will recall, designates 1956 as the year when a efinite vote on merger shall be taken.

The concern of the Joint Union Committee is that he work shall be done well, but also speedily. Such n accomplishment is possible only by increasing the umber of meetings, particularly of the Joint P. and O. roup. Our readers may be interested in the schedule he Joint Union Committee arrived at. The Joint Com- ittee on Polity and Organization was instructed to eet as follows during the remainder of 1955: May 5-6, ly 12-15, Sept. 9-10, October 3-5, and November 9-11, total of 13 days. The Joint Union Committee set the llowing dates for its meetings, at which the P. and O. roup will report on its work in detail and receive rther instructions: September 7-8, October 25-27, and ecember 1-3, a total of eight days.

It is up to each group, of course, to arrange its own dividual meetings. The ELC Union Committee makes a regular practice to meet with its P. and O. com- ittee about once each month. The ELC P. and O. oup tries to meet three or four times a week, usually r three hours each time. It is this writer's personal inion that not enough meetings have been arranged; the documents are to be completed by December 31, 55 (an absolute deadline if there shall be time for neral discussion before the 1956 discussions), we be- ve that several more meetings will have to be ar- nged.

We have gone into such detail as to the projected meetings because their number points up something which we might as well face. Let us not take it for granted that the job can be finished in time. It is not that unexpected difficulties are being encountered; nor is it that the committees are "dragging their feet." It is the combination of the scope of the task and the difficulty of arranging enough meetings which makes it uncertain whether all the documents can be finished in time for discussion and adoption in 1956. It will be recalled that Dr. Schuh, president of the ALC, stressed this in the words which we quoted here from his message to his Church a few weeks ago.

All those who are anxious for the merger to come speedily should be greatly encouraged by the recent meeting of the merger committees. With no intention to minimize problems or under-estimate difficulties, in our opinion the prospects for the merger become brighter and brighter. It is "a natural."

## Please Sign Them–Always

These lines are proof positive that the editor is an optimist. For nearly sixteen years he has been urging, pleading, cajoling—all with the hope of convincing his readers that *unsigned letters can be given no attention.* We are not here referring to those occasional letters which are venomous, cruel, unkind; there will always, unfortunately, be some of that kind, and we know of nothing to do with them but to file them away permanently in the office wastebasket. No, we are thinking of the sincere letters, intended for print and often deserving to be printed, which rule themselves out automatically because the writers have feared to sign their names.

The case which occasions these remarks just now is that a recent day brought two letters to our desk—on the same subject, but apparently written quite independently of each other. Both came from students at Luther Theological Seminary. Both were good letters, well intentioned. But neither was signed. That leaves the editor in a position of helplessness. He cannot print the letters, of course. Neither can he get in touch with the writers. So what does he do? Writhe in frustration, consign the letters to his wastebasket—and make another plea: *please sign those letters!*

The Correspondence page of any periodical is potentially one of its most useful and interesting features. Any editor worth his salt will go to almost any extreme to maintain this department; but not to the impossible extreme of printing letters the identity of whose writers he does not know. If for some adequate reason you want your name withheld, that can be done. *But Please Sign Those letters—Always!*

# "I Am So Glad I Did This"

Alf W. Jorgenson
Abiding Memorials

"I am so glad I did this," is what we hear so often from the many people who have made Special Gifts to the Church on which the Church pays a good income called Annuities. The donor has had some mission or institution in mind and has given a Special Gift for the institution, but the Church has given an agreement whereby the donor will get an income every year as long as he lives. Some are getting up to 4% on the value of their gift each year. The wife or husband or brother or sister can receive the same amount, if the donor should die first. Nearly a million and half dollars have come in this way, the income of which has benefited the donor during his lifetime and the principal of which has benefited many causes in our Church.

This system of giving means a sound investment, a secure place for your funds, less trouble after your death, and less expense in administering the gift. There are many tax advantages also, since there can be a tax deduction during the year of the donation as well as deduction during the collecting of the income. But above all, the gift can be a great blessing to the Church and its many departments. It gives the donor a peace of mind that he has done something during his lifetime.

We hope that many will find it possible to give gifts of a hundred dollars or more in memory of some loved one with this understanding that, if they wish, they can get an income "Annuity" as long as they live. Write for the booklet explaining this plan more fully, called *Immortalizing Money*. It gives a list of the many institutions of our Church that can be remembered in this way. Mail the blank that is found in this paper either with your donation or with your request for more information. It will receive a prompt reply. All checks should be made out to *Treasurer, The Evangelical Lutheran Church*. All inquiries should be made to the Department of Stewardship, Abiding Memorials.

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**A REGULAR INCOME . . . A GUARANTEED INCOME . . . A SECURE INCOME FROM YOUR OWN CHURCH?**

You can get up to 4% each year during your lifetime on any gift of cash or property to any department or institution of our ELC. Gifts can be made in memory of relatives or friends and bring income to anyone you name.

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## Application for a Contract Agreement
## Evangelical Lutheran Church

**ABIDING MEMORIALS**
422 South Fifth Street, Minneapolis 15, Minnesota

I hereby apply for a Contract Agreement in the amount of $_____

Life income payments are to be made to (give full name)_____

ADDRESS: Street and number_____

City, zone, and State_____

My birth date is

Month_____ Day_____ Year_____

I prefer my income payment to come to me:

Annually_____ Quarterly_____

Semi-annually_____ Monthly_____

Enclosed is a check ( ) draft ( ) money order ( ) for $_____ payable to the Treasurer The Evangelical Lutheran Church

To be used for (here name any cause or institution of our Church)._____

Date_____ I'd like further information_____

Signed_____

# How Important Is Africa?

G. J. Guldseth

One of the surprises which meets missionaries working in Central and East Africa is the organized opposition of Mohammedanism. Even though many of them may be only nominal Mohammedans, yet as one works in the hospital here in Bumbuli, one meets many who seem to be zealous and difficult to reach with the Gospel. One is aware that there is much more organization and drive here than among the religions we encountered in central China. This is one of the depressing features of the work here in Tanganyika. Parades of shouting and singing Mohammedans with waving banners, even showing a competitive and threatening spirit, march close to our buildings and churches.

Arab slave traders, years ago, and Indian Muslim merchants have carried the faith of the Prophet as far south as Tanganyika. The growing strength of Islam south of the Sahara is a definite challenge and threat to Christianity. It has gained the adherence of about one-fifth of the people of Africa. In central and east Africa, the Christian-Muslim struggle has become intense, and is much more in evidence here than on Lutheran fields elsewhere in Africa.

The Muslims are still very much on the march. According to a recent article in *The Christian Century*, three mighty Muslims (rulers of Egypt, Pakistan, and Saudi Arabia) met in Mecca in August, 1954, and decided to launch a crusade of missionary activities to save Africa from both Christianity and Communism. The jumping off center for the latter appears to be Ethiopia. In the growing influence of Christianity, Islam also recognizes a threat. Against Christianity, both have taken up the same war-cry (formerly used in China and elsewhere by Communists), "Missionaries are the vanguard of Imperialism." We must concede that there are instances in Latin America and Europe where expansion and power have been won by states carrying on missionary activities in the name of the Church.

Herein lies the very strength of Islam. There is no pretense of separation of Church and State in the program now advanced by its leaders. They will not hesitate to push Islamism at the expense of taxpayers of their countries.

According to the article referred to, the three rulers also agreed to help each others' countries in large-scale armaments. Saudi Arabia is rich, and she will help her poorer neighbors, Egypt and Pakistan, to arm their combined populations of 100 million. The Muslims have used force before when campaigns encountered opposition.

There may be other motives. At the Mecca meeting Premier Nasser said; "We cannot in any way stand aside even if we wish, from the sanguinary struggle now raging in the heart of Africa between five million whites and 200 million Africans. The white man, who represents several European countries, is trying again to repartition the continent."

This struggle in Kenya between the government and the Mau Mau continues with sporadic skirmishes, imprisonments and mass deportations. Two of my children have attended a Christian Academy in this region. During an early planned attack on this school, preceded by a threatening fire, the prayers of the children turned both the fire (the wind changed) and the attackers. Now barbed wire fences and guards are in evidence. The Mau Mau movement is an evidence of increasing nationalistic conscience. Both Communism and Mohammedanism are trying to capitalize on this new conscience and both are trying to ride on this nationalistic "band-wagon."

Thus we may ask: Who will win in the struggle for the soul of Africa? How will these issues affect our prayers and missionary effort? Since the struggle is essentially between spiritual forces, prayer will be the most effective. Will you pray that our native Church will also be alive to this crisis? Statistically, many of our congregations show imposing figures, but Christian life and testimony is sadly lacking. In our hospitals alone, we find all too tangible evidence of this.

May God create a strong native Church for this hour!

Finally, a personal note. We have temporarily adopted an African infant who lost his mother. He is a little Mohammedan, but his father is becoming interested in Christianity. He was sick, weak, and thin when we took him in. Good food and love have brought a miracle. We really have not had a nicer baby. (Skin pigments have very little to do with personalities). He is so responsive to little touches; his dark eyes speak volumes about soft and tender love. But to us he primarily represents a picture of what Africa can become when God's love is shed abroad through Jesus. There will also be spiritual gifts and traits peculiar to Africans, when God has touched them; gifts that will enrich the Church universal.

What about Africa, then, at this hour?

# My Congregation

Joel Dobbe

Luke 8:4-15

An old friend of mine dropped in the other day. He's of the soil. He wears heavy shoes and blue denim overalls.

Something about those fellows and their simplicity runs pretty deep. I think it's the strength they develop from hard work and long, quiet hours. Maybe they gain their depth and wisdom from having seen things grow. Having seen things being born, and dying. As I plugged in the coffee pot he said, "What's your congregation like?"

"Why," I said, "some are young and some are old. Some are tall, and some are short. Some talk too much, and some never say a word. Some put on airs, and some don't. Some you can depend on, and others you can't. Some are diligent workmen, and some are lazy. Some know how to use their money, and some don't."

"But, that's not what I mean," said my friend of the soil. "What I want to know is just this, what's your congregation like?"

"Why," I said, "they're a lot like the north 40 on your farm."

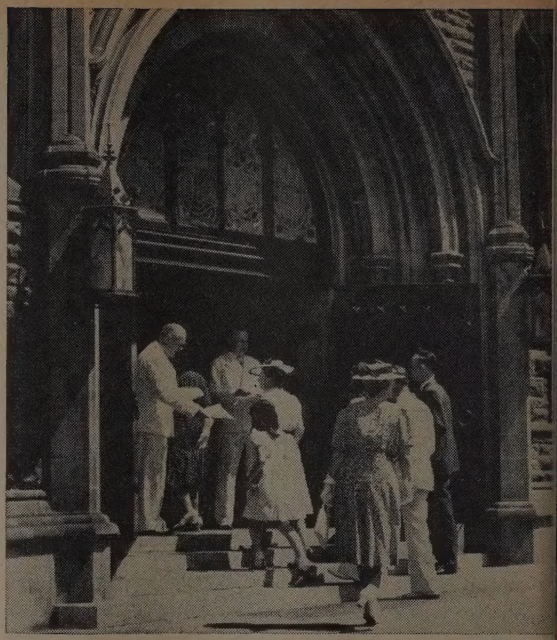
"This I don't understand," he replied, "because my north 40 is a lot of different things. For one thing, there's that wagon trail that goes right down the middle. I never can grow anything on it. The crows always get at the seed before it has a chance. Then, there's that rocky old hill over on the west side. The crops always dry up about the middle of July. Those thorn bushes and sandburrs up on the north side don't do me any good either. They seem to suck the good right out of the ground before my crops get a chance.

"Guess I shouldn't kick though," he concluded, "because last year I got 30 and 60 bushels an acre, and some of it even went a hundred; not much, but some of it did."

By this time the coffee was ready and I poured a cup for each of us. But, my friend from the farm wasn't satisfied, and he wanted to know the answer to that same old question, "What's your congregation like?"

"Well, I said, "it's pretty much like that 40 you just described. You go out in the spring of the year and you put seed over the whole field. But, you aren't even going to get the seeder back in the machine shed before the crows have cleaned off part of the seed slick and clean."

"My Congregation" is the sermon preached by Pastor Dobbe at Advent Lutheran Church in Milwaukee, Wisconsin, on Sexagesima Sunday, 1955.



RNS Photo

What's a congregation like? Some are young and some are old. Some are tall, and some are short. . . . Some put on airs, and some don't.

"That's right," he said. "And it sure is disgusting to see those old crows cawing away off there in the woods just waiting for me to get out of the way."

To make a long story short, I explained how we go calling to tell people about the Church and the chance to be saved. How that some even wander on into church once in a while, but before the car's back in the garage or we've said "Amen," the devil just picks up the Word of God and carries it away. It never even starts to grow.

"You see," I went on to explain, "they are a lot like that wagon trail down through the middle of your 40. So much of the devil and this world has been running down through the middle of their lives and hearts and minds that God's Word just doesn't make a dent. Preaching to a post would be as profitable."

Just then the phone rang. It was someone who wanted to tell me they didn't think they were interested in having their children baptized if they had to come over to the parish house and get an explanation of Baptism, and if they were going to be expected to go to church just because the children were baptized. Getting back to my friend I went on to tell him that some of the people in the congregation were much like the rocky hill on the west side of his 40.

"These really get excited. They start with a bang, but that's mostly the trouble—it's all bang and nothing more. Somehow they have missed that good training in the Word of God through the years and aren't will

g to let us train them so they would have the depth
d maturity of soul and spirit to keep on growing.
the beginning it always looks like this group is
ing to go great guns, but they always fizzle out. You
n't really amount to much in the Church and the
ingdom of God unless you have some depth in God's
ord."

gain the phone rang. This time it was one of our
embers reporting he couldn't do a certain job. We'd
ally counted a lot on him, but that's the way it goes,
guess. He thought maybe he would transfer over to
certain other church. He'd heard the preacher was
etty good, and he thought maybe he could do better
that church. But, a funny thing. It seems to me that's
e same story he used when he came to us. Pouring
other cup of coffee I went on with a description of
y congregation.

"Some," I said, "are like the ground under the thorn
ishes and sandburrs. They start out fine, but some-
ing comes along to choke the Life of Christ right
t of them.

"You see, some folks seem to think you can sit on
th sides of the fence at the same time. They come to
urch, occasionally at least, and seem to take hold of
ings. But, all the while we know it's all wrong because
ey are carrying too much of the bag and baggage of
is world. You should see all the things they try to
rry along with them into the new life. Some think
ey can take along with the love of Christ, their old
ve of the pleasures of this world, and their own flesh.
me think they can satisfy both the demands of Christ
d the demands of the flesh with that one body of
eirs.

"It just can't be done."

bout at this point one of the Church Council mem-
rs came in to report that "so and so" was "dropping
t of the church." (I'd rather use the words, "Rejecting
rist.") I asked why, and he told me that the person
ought we were too strict. We expected too much of
m, and he was sick and tired of having us talk about
oney. I dismissed the councilman by reminding him
at we really weren't asking for too much. (I almost
nk he was trapped for a minute). After all, Christ
nted the whole man, all of him, even down to his
y thoughts.

rning to the farmer again I said, "And some of my
ngregation are like the rest of that 40 of yours. They
ar the Word of God and they do it. Some better than
hers. Once in a while someone shows up who is just
e that ground that produced a hundred bushels an
re for you last year.

"You watch them, and it's a real thrill. They just
w and grow. Somehow, they find time to do the
things that need doing in the Kingdom of God. These hang on to the Word of God, as they do to life itself."

The conversation had to be adjourned for a couple hours right here because I got an urgent call to come and stand last watch with an old saint. He's been all wool and a yard wide. We'll miss him, because you could always count on the fellow. He was always co-operative, and it seemed that every time he heard the Scriptures he listened as if it were going to be the last word he would hear.

When I got back, my visitor wanted to know, "Don't you sometimes get discouraged?"

"Sure," I said, "even as you get discouraged when the crows steal the seed, and the hot July sun scorches the grain, and the sandburrs suck the good out of the ground. But, like you, I keep on remembering the harvest, and that some of the seed will grow and produce fruit. Here and there I see the results of my labor. It's never as good as I'd like it to be, but, after all, my responsibility as a preacher is to preach this Word of God just as ably as I know how and that's it.

"Then, too, I remember that success had barely appeared in the ministry of our Lord before the chilling winds of failure began to appear. [At this point I'm more or less quoting from a sermon preached a few years ago by a friend of mine.] Jesus had performed a few miracles and the crowds were beginning to follow him. Then he asked them to give him their complete and absolute allegiance. After that incident St. John reports, 'From that time many of his disciples went back, and walked no more with him.' Even God, using every resource at His disposal, seems at times to be destined to fail, at least partially. Whose fault is it? Would you dare to say it is God's?

"If ever there was a man of God it was Isaiah. God Himself chose the man, cleansed him, and prepared him for the task of preaching to the people of Israel. When you read the sermons of Isaiah you wonder how one man could get to know so much and become so adept in the art of declaring God's Word. But, when it was all said and done Isaiah had to admit, 'Who has believed our message?' Something had gone wrong. Some listened, sure. But for the most part failure stalked his life.

"What's wrong?" I half asked myself.

"The fault cannot be with the Word, for it is described as being 'quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of joints and marrow.'

"By the Word of God all things were created. Nor can the fault be with God, for He would have all men to be saved."

Realizing I had answered the man's question, and that I had started to preach *at* the poor fellow (as I so often

do), I poured another cup of coffee. In silence we sipped that last cup of coffee.

What his thoughts were, I don't know. Mine had drifted back again to that familiar prayer, "Lord, have mercy upon me, Thy servant. Lord, give me strength and wisdom enough for the preacher's job. Lord, prepare my people for the hearing of Thy Word."

My friend left to go back to his north 40, the sowing and the harvesting.

The similarity to any persons living or dead has been purely accidental.

The similarity to certain portions of the eighth chapter of Luke, and to the rest of God's Word is intended.

The intention of these lines is that you should see yourself mirrored. If all you can see is a picture of someone else, you have missed the point.

If the picture of yourself is discouraging, then the time has come for you to act.

# Looking Ahead

Carroll Hinderlie

The Secretary-General and all of us in the United Nations Secretariat are indeed happy that so many thousand young people from all over the United States will be meeting across the street during the United Nations commemoration at the Opera House," states Mr. Wilder Foote, director of the Press and Publications Division of the United Nations, in a recent letter to our YPLL headquarters.

Mr. Foote continues, "The Secretary-General hopes and expects that it will be possible for him to bring his personal greeting to your group sometime during this week, but until the schedule of official United Nations meetings is further advanced it is not possible to set a definite hour and day."

San Francisco will spend $250,000 to make this week the most memorable of the year anywhere in the world. Our youth will share that celebration. We hope that a total registration of 2,383 by April 1 is an indication of the 7,000 we hope will attend the June convention.

The contract has been signed and sealed with $500 as down payment to transport the Leaguers to the Muir Woods on Thursday afternoon of the convention. This is the most popular excursion in the Bay area, and includes the Golden Gate and the giant red-woods at a cost of $3.74 for an individual trip. We have contracted for the fleet by the hour and hope to transport 7,000 Leaguers in two trips of three hours each.

Pre-convention booklets providing a three day study in Romans for use while enroute to San Francisco, will be sent as soon as registrations are complete. A post-convention study guide will be provided in the registration kit. It is hoped that with counselors provided for each party we can use the days of this convention as a two week Bible study in Romans.

# Of Power and Promise

Harold B. Kild

THE THIRD SUNDAY AFTER EASTER
May 1, 1955
Text: John 14:1-12

All through the years our God and Father has be extending the promise of accomplishment to believ people. In a manner of speaking, the promise is qu fabulous. Beginning way back in the years now cove with the dust of history, to men like Abraham, Mos Jacob and the rest, accomplishment was the promise continued and was given to the lives of kings a prophets who believed in the power of God. Now promise is given again, as the Son of God speaks His disciples and to "those who should believe on H because of their words." That means, surely, that promise is to believing people here and now.

Look at the promise in the text. It speaks of "grea works," greater works than Christ accomplished His earthly ministry. No doubt He meant it too. doubt He intended that the accomplishments of H people should know no limitation.

Promise without power is empty. A promise withc the willing ability to keep the promise is meaningle Here you are at the very heart of the whole Christi faith, and you should bear in mind always that "He faithful that promised," and that "He will bring it pass." The willing ability, the serious intent, the ass ance of fulfillment are all tied in with the promi for "nothing is too hard for the Lord."

It is therefore quite characteristic of our Lord to spe of power, the power of His death and resurrection, power of His ascension, the power of His Spirit in lives of men, and to relate such power to the acco plishments of men. If there is a shortage of power, lack of force in our Christian lives and in the Chr tian Church, it is not attributable to the weakness God nor to the anemia of the truth. The reverse true. If there is a failure in the promise, it is caus by the weakness of faith, the anemia of Christianity.

Therefore, Christians, look well to your daily li look well to your sources of strength; look well to yo relationships and ask yourselves a simple question this question: "Do I really believe that God throu Christ gives me power, spiritual power, for Christi accomplishment?" If you really believe this, act on You really cannot justify disregard for the Word. Y really cannot justify indifference to the Sacrament. Y really cannot justify careless habits of worship, pray and family devotion. If you want the promise of Chr in your life, you must in faith lay firm hold on t sources of power. Remember what He said to yo "Greater works than these shall he do because I unto my Father." He surely meant you. Amen.

# *LET'S LOOK AHEAD IN* Youth Activities

Summer is not a slack season in Luther League work. inding themselves with more spare time when school out, many League officers initiate an accelerated pro- ram for the summer months, with an emphasis on utdoor meetings. Then too, there is Bible Camp for veryone and Leadership School for selected leaders. n August, there is intensive preparation by the local eague council for the fall program, with special plan- ing for Youth Sunday on the last Sunday in September. Sixteen Leadership Schools are scheduled for this mmer. Pastors C. Richard Evenson and Carlyle W. Iolte have worked out a guide for the schools which they ate will double the learning-by-doing opportunities r students and will emphasize the acquiring of skills n working with groups. The daily schedule will in- ude group Bible study, training in group work, and irection in local League work.

Three officers or potential officers from each Luther League are invited to attend Leadership school, a privilege Leaguers have come to value highly because of the reports of those who have attended previously. Local League counselors, parish workers, and seminary interns are urged to attend too.

This year a new feature has been added for pastors and counselors of youth groups. Two sessions are planned specifically for them—on the afternoon of the Monday that camp opens and in the forenoon on the closing Saturday.

Registrations should be sent in advance to the deans listed below. The registration fee at all camps is $7.00. Room and board will vary. It is recommended that congregations pay the expenses for their Leaguers attending Leadership Schools as an investment in the future leadership of the Church.

## *LEADERSHIP SCHOOLS · 1955*

| *istrict* | *Dates* | *Place* | *Dean* |
|---|---|---|---|
| istern I | July 18-23 | St. Olaf College<br>Northfield, Minnesota | Rev. Harry S. Babington<br>Route 42<br>La Crosse, Wisconsin |
| istern II | August 1-6 | Wisconsin State Teachers' College<br>Milwaukee, Wisconsin | Rev. Willard Lund<br>3022 West Wisconsin Ave.<br>Milwaukee 8, Wisconsin |
| orthern Minnesota | August 22-27 | Camp Minne-Wa-Kan<br>Cass Lake, Minnesota | Rev. Oliver Ruud<br>816 Douglas<br>Alexandria, Minnesota |
| uthern Minn. I | July 25-30 | St. Olaf College<br>Northfield, Minnesota | Rev. Orville K. Wold<br>624 Fifth Street<br>Red Wing, Minnesota |
| uthern Minn. II | August 1-6 | St. Olaf College<br>Northfield, Minnesota | Rev. Manford Knudsvig<br>2519 Lyndale Ave. N.<br>Minneapolis 11, Minn. |
| uth Central | August 1-6 | Luther College<br>Decorah, Iowa | Rev. M. Eugene Foehringer<br>Ruthven, Iowa |
| orth Dakota | July 25-30 | Red Willow Bible Camp<br>Binford, North Dakota | Rev. Cecil Johnson<br>Starkweather, N. D. |
| uth Dakota | August 1-6 | Augustana College<br>Sioux Falls, S. Dak. | Rev. Philip Westby<br>Arlington, S. Dak. |
| cky Mt. I | August 8-13 | Big Timber Bible Camp<br>McLeod, Montana | Rev. Marlyn Hansing<br>Harlowton, Montana |
| cky Mt. II | August 15-20 | Flathead Lutheran Bible Camp<br>Kalispell, Montana | Rev. John Spencer<br>28 North Pacific St.<br>Dillon, Montana |
| cific | August 22-27 | Pacific Lutheran College<br>Parkland, Washington | Rev. K. G. Egertson<br>7119 N. Portsmouth Avenue<br>Portland 3, Oregon |
| lifornia | August 22-27 | Palo Alto Military Academy<br>Palo Alto, California | Rev. Sherman Korshavn<br>700 East 70th Street<br>Long Beach, California |
| nada I | July 18-23 | Christopher Lake Camp<br>Christopher Lake, Sask. | Rev. L. Thomas Nilson<br>150 12th Street East<br>Prince Albert, Sask. |
| nada II | July 24-31 | Camp Luther<br>Vancouver, B. C. | Rev. H. Curtis Satre<br>4708 Dunbar Street<br>Vancouver, B. C. |
| nada III | July 18-23 | Hastings Lake<br>Lindbrook, Alberta | Rev. Joseph Rostad<br>Armena, Alberta |

# THIS IS

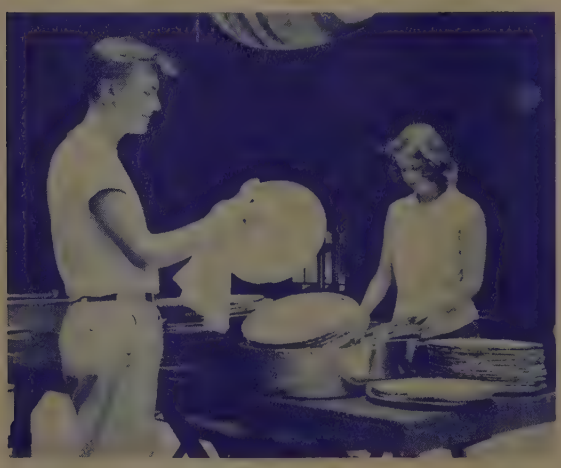
"To me Bible Camp is the most wonderful week of the year. The fellowship with other Christian young people is something I will never forget. For us who are Christians, the Bible study and practical hours help us to grow in our spiritual life. It also shows those who aren't Christians the Way."

That's how one Luther Leaguer feels about Bible Camp.

It's hard to give a sentence statement on Bible Camp, or even to tell about it in several paragraphs.

For one thing, there are so many different camps. Some are in the mountains among the evergreens; others nestle on the lake shore. Or a camp may be set in the rugged beauty of the Badlands, or on the prairies, with a ball diamond rather than a swimming beach as the featured recreational attraction.

Most likely every one of the 17,000 young people who attended ELC Bible Camps last summer came home with his own unique idea of what camp is like



because of the attitudes he brought with him to cam and the way in which he entered into the campi experience.

The freedom of fellowship is one thing nearly Bible campers notice though—early in the week to There is something about the atmosphere at camp th makes it easy to talk with each other about Christ an what He means to us. We find we can share our doub and fears, our problems and our aims—as we wand down a woodland path to the dining hall, or in th relaxed hour between an active afternoon and the ev ning meal, or in the whispered conversations fro

bunk to bunk just after "lights out" in the dormitorie

Pastors and counselors, too, suddenly seem so "human and approachable as we study and play ball and sin and take turns at "KP" duty with them, and a whol week at camp gives plenty of chances for chats.

"The most wonderful thing in my life happened Bible Camp this year, for it was there I received assu ance of my relationship with God, that I knew I wa God's child," wrote one Luther Leaguer.

Others tell how the fellowship of Bible Cam strengthened them to live as Christians when faced wit the world's pressures in school or in the armed service It is at Bible Camp that many a young person fir faced the challenge of finding God's purpose for his lif

# LE CAMP

**cipe for a Wonderful Week**

A variety of ingredients may go into the making of Bible Camp. For instance:

*Bible Study*—often with everyone in the group having chance to take part.

*Inspirational talks and doctrinal studies*—to help mpers grow in their knowledge of Christ and what it eans to be a follower of Him.

*Discussion hours*—to give young people a chance to their problems and find answers together.

*Luther League workshops*—technical help on how to ve an effective League organization.

*Campfire programs and boat-to-shore hymnsings*—to hearts in worship of our Savior in the beauty of the tdoors. Singing—lots of it, both spontaneous and rected.

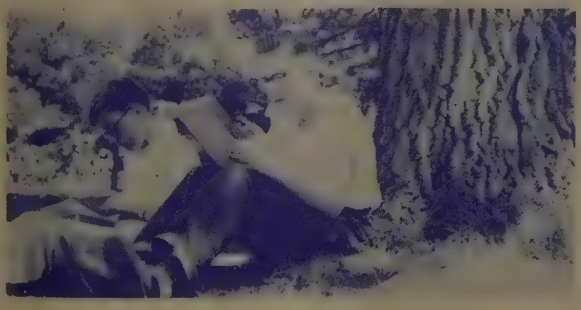
*Dormitory devotions*—an enriching experience for ny youth who find that in the camp setting they ve the courage to lead a group.

*Recreation*—many kinds, depending on facilities and ather. One thing you can be sure of—there will ways be lots of fun at Bible Camp.

**Start for Camp Now!**

For the largest delegation ever from your Luther League at Bible Camp, make use of all available resources to publicize it and interest individuals in what this camp week offers them.

- Watch for a complete listing of next summer's camps in LUTHERAN HERALD. (Last summer there were 127 camps sponsored by ELC groups.)
- Use the excellent feature program, "On to Bible Camp," by Carlyle W. Holte on page 39 of *Youth Programs* for the second quarter of 1955. Present this program soon, before Leaguers fill their summer with conflicting activities. Invite parents to this program and urge them to register their youth for camp at the meeting. This program features a miniature "day at camp." Food, either light refreshments or a full meal, is served at intervals in the program to indicate mealtimes at camp. You'll have fun with this program!
- Promotional leaflets on Bible Camp and extra copies of this folder may be had from the Luther League Office.
- Keep in mind that the very best publicity is enthusiastic Leaguers who have attended a Bible Camp contacting other youth individually to sell them on the idea of coming along this year.



*REMEMBER THIS!*

# YOUTH SUNDAY

## IS SEPTEMBER 25

*An occasion when youth and adults together are r minded of the aim of our Church's youth work—to wi and to hold youth for Christ—and of their mutu responsibilities in this task.*

Photo by Harold M. Lambert

Youth Sunday is the test of a congregation's life in the Holy Spirit. The good seed sown by loving parents, concerned teachers and youth counselors, and fervent pastors does not produce wilting plants. Youth Sunday reveals the healthy temperature of a parish in the glow of the testimony of its youth.

September 25 has been designated Youth Sunday in 1955 for the Evangelical Lutheran Church, an opportunity for young people to tell adults about the goals and achievements and problems in our Church's youth program and for adults to show their concern for this work.

The last Sunday in September also mirrors the effectiveness of the summer emphasis on youth. No one will say, "Was it worth all the trouble?" who has heard some youth tell on Youth Sunday, "Christ became personal and living for me this summer at Bible Camp." Or was it at the international YPLL convention in San Francisco, or at a local League event, or at Leadership School? No matter, it was where and when God pleased to let His Holy Spirit quicken this growing seed from baptism to a conscious abiding in His Son.

A special program which can be used for a Youth Night event will be provided to every parish, also suggestions for youth participation in the morning service on Youth Sunday. "Come, Holy Spirit," the 1955-56 Luther League theme, will be introduced in the Yout Sunday program.

### Youth In Action

In most congregations, Youth Sunday is the onl time at which the youth program receives financi support from the adult membership. Youth work r ceives no allocation from our synodical budget, bu is dependent on the contributions of Luther League through their project called Youth In Action. A Yout Sunday offering for Youth In Action gives the enti congregation an opportunity to help strengthen th vital arm of the Church's ministry. Youth In Actio offering envelopes are available. Some churches als give all the loose offering on that Sunday to youth wor

### Come, Holy Spirit!

The parish that had seventeen confirmands comm themselves in a glowing testimony at Bible Camp di not forget Youth Sunday. That church which had juvenile delinquent who found peace in Christ at confirmand retreat remembered too. Where the praye ful concern of an entire parish has shepherded its grow ing youth life by faithful witness to Christ, that pari will be rejoicing as it sees sheaves brought in on You Sunday. And they will be brought! Pray for the harve times of the Church this summer in Bible Camp, Leade ship School, and at that dramatic event in the life our Church, the international Young People's Luth League convention at San Francisco. "Come, Ho Spirit!"

# Meditations for the Family Altar

J. R. Hestenes

## TOWARD THE FOURTH SUNDAY AFTER EASTER

**The Epistle: I John 3:19-24** — **The Gospel: John 7:37-39**

### Monday, May 2
### ONE OF THEM!
**Read Ephesians 2:19-22**

*You are fellow citizens with the saints d members of the household of God.*

Never, never forget it! You are not ft out. You are not all alone. You are ot passed up and left to fend for your- f. Sometimes when you are in trouble, e sick, or are lonely for human com- nionship, the temptation is to slump wn low and feel terrible.

But there is no such thing as being ne in the faith. If you are a child of d you are a member of the household God. You have brothers and sisters all er the world. They are rich and poor, ung and old, black and white, known d unknown. All of them are fellow izens with the saints. You are one of m.

This truth is a good thing to bring to nd sometimes when you find yourself in middle of a crowd and feel alone. Or en you are alone and crowded by many oughts. Fellow citizens with the saints! ere is real joy in this truth.

*Keep me in Thy fold, O Lord. With ee there is true comfort and joy. Amen.*

### Tuesday, May 3
### WORKS
**Read John 5:19-29**

*" . . . those who have done good . . . and those who have done evil. . . . "*

Jesus said there would be two kinds of people who would hear His voice on the last day. There would be those who had in their lives done good and those who had done evil. It is not hard for us to decide which of the two had faith, at least a faith good enough and strong enough to spell itself out in terms of doing good.

In another passage Jesus says, "Come, you blessed of my Father." He said they were blessed because of the things they had done. Others were unblessed because of the things they had not done.

Works are important. They never save us but they are a sure sign that we are saved. I can have works without faith, but I cannot have true faith without works. Faith is the tree and works are the fruit.

What am I *doing* in this world to be a part of God's great Kingdom? There is so much to be done! The Lord lead all of us to glad service!

*Send me to work, O God. Amen.*

### Wednesday, May 4
### GOD IS FAITHFUL
**Read Jeremiah 15:15-21**

*"Wilt thou be to me like a deceitful brook, like waters that fail?"*

Water is important to life because we cannot live without it. Crops cannot grow without moisture, and man needs it to satisfy his thirst. Many things seem to be as "water" in man's experience. That is, they seem to be the thing he needs to satisfy his desires. If they are not the true answer to his needs, the day will come when they fail. The brook will run dry. What took care of him at one time fails to take care of him in the crises.

But that cannot be said of God; He is faithful. Not only does He satisfy the deepest thirst, He continues to do so. There never comes a time when He "runs out." The reservoir of His love and mercy is bottomless. No matter how great the demand there is no limit to what God is able to do.

On this love I will depend. In so doing I shall not be left to disappointment. I shall not have to say, "I was fooled."

*In Thee do I trust, O God. Amen.*

✚

### Thursday, May 5
### HOLD FAST!
**Read Revelation 3:7-11**

*"Hold fast what you have, so that no e may seize your crown."*

The Church in Philadelphia was a thful Church. They had been tried but re still in the faith. The charge to them s to continue in the same fashion. Some they would receive a great reward.

The verse we have quoted for today is vorite confirmation text. Perhaps many you remember the day it was used at r confirmation. As you think of it w, how do you think it has gone? Are still holding fast to what you learned your youth? Are you still waging that y warfare against the Enemy? Are you ply aware of the value of Christian h?

Younger people fresh from confirma- n are usually filled with a wonderful or. Can they continue in it? Will they on the watch so that nothing in the rld will tease them to give up the good y have in exchange for shoddy mater-

*Help us all to hold fast, O Jesus. en.*

### Friday, May 6
### DEPENDENCE
**Read John 15:1-11**

*"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."*

A remarkable truth found in Christianity is that you are dependent and independent, both at the same time. There is a glorious liberty, but a compelling necessity, too. One has to do with freedom from bondage; the other has to do with our lostness without the presence of Christ. Jesus said that we are as branches which are attached to the vine. Whatever life we have comes to us from the Vine.

A further truth presents itself. Even as we are dependent upon Christ, so also is He dependent on us. He needs our hands and feet to carry out the program of His Kingdom. If we fail with our hands, His hands are tied. If our feet stand still, His feet are stopped. If we freeze our love, God's love is stopped in what it planned to do through us.

*Help us to abide in Thee, O Lord, that we may have life, and bring life. Amen.*

### Saturday, May 7
### MARVELOUS THINGS
**Read Psalm 98**

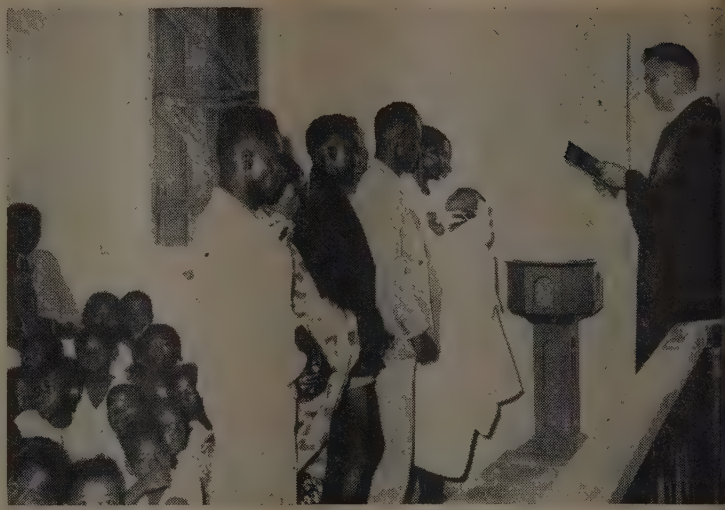
*O sing to the Lord a new song, for he has done marvelous things!*

Recently, a distinguished scientist wrote that it was easy for him to believe in God. One reason for this, he said, was that when a scientist traces something to its source, he comes to the point where he can go no farther. He comes to the point where he must stop, for he has gone as far as he can go with his human limitations. At that point, he says, he always realizes God. Every time he searches for his answers, and comes to this point, he stands in respect of God who is so great, so awesome, that He compels man's worship.

Close to all of us are the marvels of God's creation. Known to us are His mighty works. Our eyes also should be opened to the marvelous love with which He has redeemed us. Our hope should be fastened in things to come. "Your eyes have not seen the things which God has prepared for those who love him."

*We, too, would sing praises to Thy holy Name, O God, our heavenly Father. Amen.*

# Notes From Our Mission Fields



"Go ye therefore and baptize . . ." The above photo shows Pastor Laurel Johnson baptiz a baby at the Ranopiso, Madagascar Church in 1954. School children sit on the floor worship. Missionary Johnson was recently taken ill with appendicitis and was flown acr the island for surgery. Further details are given in this article.

Excerpts from a letter from Conrad Eastwold, Sudan: "We have been living here in Ngaoundere now for a little over two weeks. I drove my motorcycle here and Alice drove Dr. Mandsager's car up with our three youngest children and some of our baggage in it. We are using and taking care of Dr. Mandsager's car until he gets to the field.

"The government military physician who lives in Ngaoundere and is in charge of the medical work for the whole region of the Adamaoua has left temporarily. Because of his being absent I have had to care for quite a few of the French people in Ngaoundere as well as the natives. There is a military rest hotel in Ngaoundere where many of the families of government workers come for vacations and rests, especially those stationed in the extreme Northern part of the Cameroun and in the northern part of French Equatorial Africa, especially Ft. Lamy. Consequently, I have had to make many visits to the military rest hotel to treat sick French people. My motorcycle has been very handy for making all the trips into town. It is even handier when visiting sick natives in the older part of Ngaoundere where the streets are in many places too narrow for a car to drive. The Norwegian mission station is included inside the city limits of Ngaoundere; however it is nearly two miles from the shopping center and post office.

"With the help of Pastor Keller in Yaounde, we have recently gotten our medical program recognized officially by the Cameroun Government. We are recognized as doing medical work in the region of the Adamaoua and the region of the Lom and Kadei. This in effect gives us government recognition for our dispensaries at Meiganga, Dir, and Garoua Boulai.

"The French Chief of the Subdivision of Rei-Bouba has not been overly friendly and even went so far as to hinder Myrtle Noss from doing medical work during the latter part of her recent stay at Tchollire for a few weeks. He said we were not recognized or did not have permission to officially do medical work in Tchollire. Because of this incident we are going to the trouble to get official recognition from the start, a thing that was not done previously when medical work was started at other of our stations.

"Ernest Johnson and his wife Helen have been here at Ngaoundere now for about three weeks. The Ti bisches are also here. They have been studying Fula part of each day, under the supervision of Wal Trobisch. Last week Ernest and Walter went down Garoua Boulai on Walter's motorcycle and after mu work got the old mission truck to running again, feat that the other missionaries had not been able do for over a year. (The job was so great no one want to tackle it.) Ernest and Walter hauled a load of o household goods and supplies from Garoua Boulai here to Ngaoundere. The generator was shot so Ern has been working on that since getting back to Nga undere. Next week he plans to take the truck Meiganga and haul a load of his industrial school equ ment and their personal goods up to Tchollire. The mission truck will stay at Tchollire for the work the Ernest Johnson, while here at Ngaoundere, has a worked on the diesel light plant at the hospital."

## From a New Missionary on the Field

Excerpt from letter from James Knutson, Zululan

"These days find us deep in Zulu study. There is mo than the usual urgency about our study because if o teacher's plans work out, she will soon leave us. M I say here that she is a terrific teacher and has certain made things as clear as possible and given us a go basis for future study when she leaves. We will foll her mimeographed course and have help from oth missionaries and natives.

"Our first months here have been interesting a

of experiences in every direction. We see much is discouraging both in the Church and in the ntry and government, but we feel that there are still it opportunities and that great things can be done 're concentrate on the one supreme task of proclaim- Him and if we let His Spirit work in us and in Zulus. We are so thrilled that we have finally gotten Durban and pray that we might catch a vision e and really go in with all we have to minister to thousands in need there. We *must* follow the people, as we have started to do in the U. S."

## Emergency Operation

erpt from letter from O. L. Hofstad, Madagascar: Dr. Bolstad came in here on Saturday just at noon reported that Laurel Johnson had been taken sick day evening and according to his diagnosis it was endicitis and that he should be rushed to a hospital soon as possible. I contacted the local Aero Club was able to get a plane for two o'clock so Doc ed back to Manambaro to bring the Johnsons. In meantime I tried to get through by telephone to erintendent Dahl at Tulear but there was no way getting through. Finally with the aid of the Com- aire Police we got a radio message through. Our first n had been to get a plane for Tananarive but the ather was too overcast for landing up there. Then we ned that they now do surgery at Tulear so this ed the situation.

Now a letter just arrived saying that they were all dy for them when they arrived and operated at once l Laurel is coming along nicely. So we are all much eved and thankful to our Heavenly Father for His r protecting care. According to Mrs. Johnson's letter rel is to be up tomorrow."

## First Seminary Graduates

From John Homerstad, Japan:

"Wednesday, March 15, was graduation day at the Seminary. It was a wonderful feeling to sit there and give thanks to God for His leading and His hastening of the day when graduates from the Seminary become co-workers with us. Dr. Winther preached a wonderful sermon and gave the graduates admonition about the dangers of a compromising witness in this land where compromise is the rule rather than the exception."

Two men from the ranks of our Mission were graduated on that day. They are Joseph Kawashima and Satoru Kishii. These two are the first men from our Japan mission to complete Seminary training. They will now be engaged in full time work with the mission.

## Youth Work

From Lyla Sivesind, Madagascar:

"We are planning a Leader's course for young people here at Amboasary the second week in August. There will be instruction in Bible studies, practical youth work, and singing.

"The rest of August and September I have planned on Vacation Bible School at different stations—however I shall still have these classes, but only in the Manambaro district. The afternoons I'll use for visiting the people and evenings for devotional meetings. I discovered last year the Vacation Bible School time was the very best for getting acquainted with the people and doing personal work with them. Their children, our pupils, were a point of contact and it was so easy to get a natural opening to spiritual conversation."

tured above is the Union Lutheran Hospital at N'goundere, French Cameroon, operated by The Sudan Mission of the ELC and the rwegian Missionary Society of Norway. Considerable expansion of the facilities of this hospital is anticipated in the near future.

# Here and There on the Christian Front

Edited by Raymond M. O

## COMMUNIST YOUTH DEDICATION

East German Communists staged the first large "youth dedication" ceremonies throughout East Germany on the last Sunday in March, bringing a new crisis between Church and State in the Soviet Zone, according to press reports from Berlin. The atheistic ceremonies, clearly intended to come at confirmation time in most German churches, have been under strong attack by Evangelicals and Roman Catholics. Evangelical leaders have announced that they will not confirm any youth taking part in the Communist ceremonies, and the Catholic bishops have ordered refusal of the Sacraments to any Catholic youth participating and any parent giving his consent to the participation in such ceremonies.

The Communists, nevertheless, have used great pressure on youth to take part, telling of "disadvantages" which may be experienced if they refuse.

According to East German newspapers, the ritual included the following questions and answers:

Q: Are you prepared to devote all your powers to the building of a happy, beautiful life and the economic, scientific, and cultural progress?

A: Yes, we do so vow!

Q: Are you prepared to devote all your powers, together with all patriots, to fight for a unified, peace-loving, democratic, and independent Germany?

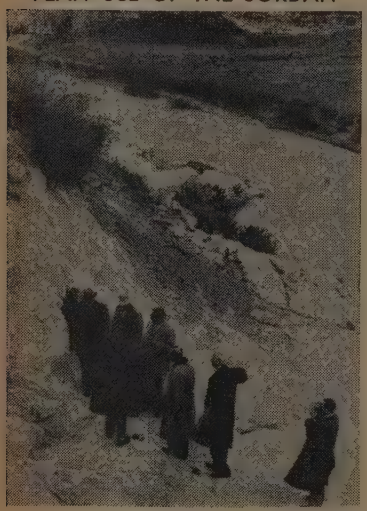
A: Yes, we do so vow!

Q: Are you prepared to devote all your powers, together with all peace-loving people, to fight for peace and defend it to the last?

A: Yes, we do so vow!

No reports were available on the number of participants in various ceremonies in East Berlin, but the Communist newspapers of Dresden reported an attendance of 1,500 and expressed dissatisfaction over the general response. Reports from church circles indicated that some 5,000 young people had originally enrolled for the Dresden ceremony, but that most parents had withdrawn their children's names in the last few weeks.

## PLAN USE OF THE JORDAN



RNS Photo

**The Jordan River of the Holy Land, so prominent in Biblical history, has been the cause of disputes among nations of the Near East who are eager to use its waters for farm irrigation. To help the countries arrive at some agreement, President Eisenhower sent Eric Johnston, president of the Motion Picture Association of America, as his personal representative on a visit to the Near East. Mr. Johnston talked with officials and engineers of Syria, Lebanon, Jordan and Israel to help them find an agreement on sharing Jordan's waters. In this photo, Mr. Johnston and Near East engineers inspect the entrance of an ancient tunnel believed to have been dug by the Romans to divert waters from the Yarmuk River to lands in the Jordan Valley. An irrigation dam has been proposed on the Yarmuk, which is the principal tributary of the Jordan River.**

## ARCHEOLOGICAL DISCOVERIES IN ISRAEL

French archeologist Jean Perrot has discovered at Beersheba in southern Israel the remains of what is believed to be an idolatrous shrine denounced by the prophet Amos (Amos 5:5), it has been announced by the Israeli Department of Antiquities. Diggers working at the site unearthed a large quantity of Iron Age figurines which definitely date the building as of the era of the early Jewish kingdom. Indications of an even earlier civilization were found under the structure. Prof. Perrot is hopeful that continued digging may reveal the sanctuary of Abraham at the same site.

The department also reported the discovery of Massada fortress, o looking the Dead Sea, or ruins of v may be a palace of King Herod. fortress is near the battlefield w the Jews made their last stand in A.D. against the forces of Titus, became the Roman Emperor nine y later.

## INTERNATIONAL FIGHT AGAINST PREJUDICE

Geneva, Switzerland, has been meeting place for delegations of alr 100 organizations concerned with proving the climate for human ri in the world. Called by the Un Nations, the conference adopted lutions aimed at fighting prejudice discrimination. Protestant, Ro Catholic, and Jewish groups ha leading share in the sessions.

## QUAKERS UNITE

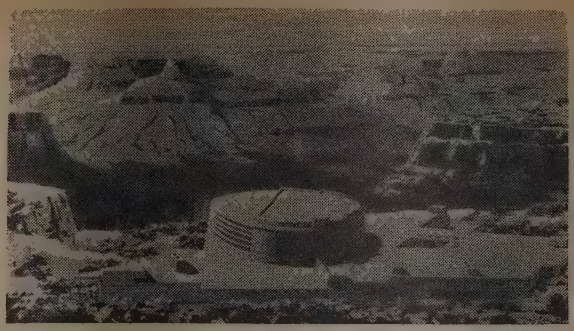
RNS

**After 128 years of separation, the Street and Race Street yearly meeting Friends have united as a single Philadel yearly meeting. In this photo, two Qu officials proclaim the union at a joint 2 annual session at the Arch Street Mee House. They are: James F. Walker, cler Arch Street (left); and Charles J. Dar ton, clerk of Race Street. The union unanimously approved by more than members of the two meetings, which gave endorsements in the form of "uni minutes" at their separate business sess Representing 17,300 members in 93 mo (local) meetings, the Friends have an impact in education and religi social concerns far beyond their nume strength.**

ne conference participants pledged adherence to the U.N. Human its Covenant, promised "to give nple by their conduct and to op- any discrimination in their own s," and pledged "to exert sepa- y and jointly increasing efforts, on national and international es, to enlighten public opinion, de- nce and combat discriminatory tices, particularly those which have organized character and those h, amounting to bodily persecu- imperil life, liberty and the dig- of man."

he conference voiced specific rec- nendations to be promoted on the onal level and in the international re.

## CHAPEL PLANNED FOR GRAND CANYON



RNS Photo

**This is the architect's sketch of a chapel which will be built in the Grand Canyon National Park in Arizona. It will be located on a promontory jutting into the Canyon, where Easter sunrise services have been held for 20 years. The chapel, to be available to all faiths, will serve visitors and permanent residents who live nearby. The main building, seating 350, will be located near the Canyon's rim. A $1,000,000 fund-raising drive is under way, with construction scheduled to start in June, 1956.**

## HERAN DEAN CHICAGO

Jerald C. Brauer, 33-year-old Lu- an clergyman, was named dean of Federated Theological Faculty of University of Chicago, the coun- largest single Protestant theologi- faculty. Dr. Brauer has been a nber of the faculty since 1950.

is election to the post was ap- ed by boards of the four theolog- schools comprising the Faculty: University of Chicago Divinity ool (Baptist), the Chicago Theo- al Seminary (Congregationalist), dville Theological School (Unitar- ian), and Disciples Divinity House. He is the first appointee to the office of dean which was established in 1953 and has been open since that time except for acting deans.

A native of Wisconsin, he received his Bachelor of Divinity degree from Northwestern Lutheran Theological Seminary of Minneapolis. He obtained his Ph.D. degree in church history from the Federated Theological Faculty in 1948.

## APPROVE PLAN FOR HOMES FOR AGED

A bill creating a state building authority to erect homes for the aged under the sponsorship of religious and civic groups was passed by the Colorado House. Rep. Byron Johnson, the sponsor, said the principle of separation of Church and State would not be violated because no subsidy is involved. Under the measure, the state building authority, appointed by the governor, would provide a central planning agency to work with cities, counties, and religious and benevolent organizations in the construction of such units.

State funds could be borrowed for initial financing, but would be repaid out of rents. The completed units would be operated by the contracting sponsor. Baptist, Congregational, Roman Catholic, and Jewish groups told the legislators they are interested in sponsoring such projects.

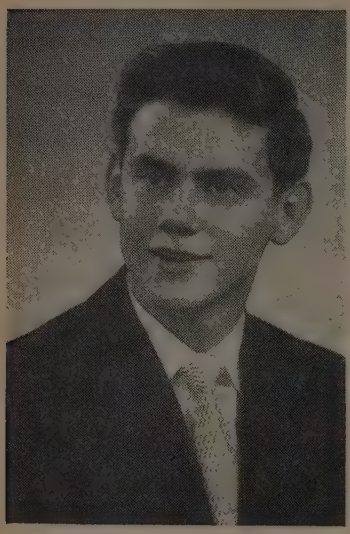
## GOSPEL BOAT FOR DELTA COUNTRY

RNS Photo

**Rev. Maurice N. Rivard, 42-year-old roving evangelist, is shown aboard his "Gospel " at St. Louis, Mo., before sailing down the Mississippi to visit the deep-Delta country ouisiana. Mr. Rivard, who speaks French fluently, intends to spread the Gospel among Bayou residents of Pointe a la Hache, or Point of the Axe, a town of 40 miles south New Orleans. Accompanying him on his 19-foot boat are his wife and their two , aged 6 and 7.**

## WORTHY OF NOTE . . .

The Synod of the Evangelical Lutheran Church of Bavaria has elected Dr. Hermann Dietzfelbinger as the new Lutheran Bishop of Bavaria, succeeding Bishop Hans Meiser of Munich, who retires on May 1. . . . The Lutheran Church of Finland had a total of 4,198,317 members in 553 parishes as of December 31, 1953, which is more than 95 per cent of the country's population. . . . The Merchants and Manufacturers Association has asked the District of Columbia Commissioners to crack down on Sunday shopping in Washington, D.C. Earlier, labor leaders had expressed their concern over the use of Sunday as "bargain day."



ORVIN NESJE
Class of 1955
Augustana Academy

## A HIGH SCHOOL SENIOR SPEAKS—

# WHY THE ACADEMY?

*It is always a pleasure to know that our academies and high schools are serving the purpose for which they were founded. Here is a talk given by Mr. Orvin Nesje, a senior at Augustana Academy, Canton, South Dakota. Orvin's remarks were a part of the program given at a Luther League meeting at Trinity Lutheran Church at Madison, South Dakota, on Sunday evening, March 13.*

**I** would like to refer you to Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye upon thee."

After finishing grade school, it was my parents suggestion that I attend a Christian high school. I hesitated about leaving my classmates, but, on the other hand, I didn't want to go against my parents' wishes. Let me say right here that I have never regretted that I came to Augustana Academy. Each year has meant more to me, and there has never been a question in my mind whether or not to return in the fall. I am very thankful for having the opportunity to attend "Auggie."

Why should I attend the Academy? When we are youngsters, we are under the direct guidance of our parents. They see to it that we are in church and in Sunday school, and give us home instruction and help. But as we enter high school, it is so easy to neglect our Christian training. We get so busy with outside activities that we no longer take the time nor think it necessary always to listen to the advice from parents.

An entirely different situation exists at our Christian high schools. There we are continually under the guidance of Christian teachers. We have faculty members who are not only trained in methods of teaching, but who truly are Christians. They are always ready to help and guide us in our Christian living.

Another reason for attending a Christian high school is that I believe our academies help the student to select the right type of college. When we enter the latter part of our senior year, there is always the question of what college to attend. The Academy helps us to see the need of continuing our Christian associations. All of our graduates, with very few exceptions, have continued on in church colleges in preference to other schools.

**A** third reason for attending the Academy is that it has a good influence in the choice of one's life work. I believe it points to a richer and fuller life for Christian service no matter what field we may choose. A teacher who is not only well trained in methods, but also has Christian ideals and interpretations, is a better teacher. The doctor, whose professional training is coupled with Christian understanding, is able to meet the needs of the patient more completely. A statesman, who adds Christianity to his deliberations, enhances the nation's well being. It is through church schools that we can bring Christ into the classroom. Our world needs men and women who are not only competent workers, but also workers consecrated to Jesus Ch

I do not know how many of have had a chance to visit or bec acquainted with our school, but gustana Academy is the oldest s of The Evangelical Lutheran Chu It was founded in 1860 and has operating as an academy ever s Its students walk daily with their and Saviour when they attend daily chapel devotions, classes in B and attend church services and munion at Canton Lutheran Chu They also participate in dormitory private devotions and are perso counselled by Christian counsello

Our Academy is accredited by North Central Association of Col and Secondary Schools and the S Dakota Department of Public Inst tion. This means that our credits acceptable anywhere for college trance. Our school offers the requ high school curriculum, plus cou in Bible, and electives in agricult arts and crafts, forensics, homemak manual arts, and music.

All is not work at Auggie. We many interesting school activities as football, basketball, track, te roller skating, winter ice skating, indoor swimming. We also have a choir of fifty-five voices. This after school is out, we are makin six-week tour of the western st which includes participation in ch activities at the San Francisco Lu League Convention.

**W**hy the Academy? Because it bri us face to face with our Lord Saviour Jesus Christ. When the A emy was founded, the founders wa to give their children an opportu for an education with a Christian fluence. This is what is still going today. A verse in II Timothy c mands: "Study to show thyself proved unto God." What better is there than to study where Chris King?

# orrespondence

## IN TRIBUTE

hrough an oversight on my part I had meant to write ou for some time about the passing of S. H. Holstad for so many years was engaged in Boy Scout work. ever, I am sure that any tribute paid to the memory Ir. Holstad will always be welcome.

count it a privilege to have known Mr. Holstad. His ly presence and willingness to offer his time and energy ys impressed me. He met with the Lutheran Committee scouting at the Lutheran Youth Building here in Chi- many times. He also came to our offices on other occa-. His cheerfulness and truly radiant Christian person- made the day brighter. All of us were constantly zed that a man of his years exhibited such youthful usiasm and an apparently inexhaustible desire to help cause of young people.

know that the key to his love for young people was to ound in his love for the Lord Jesus Christ and the ch. Mr. Holstad felt that the answer to the problems ur day was in the Gospel and that this Gospel could be made relevant to the young moderns through work ie Boy Scout movement of our Lutheran church as well ur other Lutheran youth organizations.

inally, I think that men like Mr. Holstad are the best assadors of good will any Lutheran synod can send to r Lutheran groups. I am sure the ELC recognized this man like our mutual friend and I know that we in Lutheran Church—Missouri Synod appreciated and val- Mr. Holstad.

Ve of the Walther League staff miss S. H. Holstad and, ther with his friends in the ELC, shall continue to miss through the years.

Alfred P. Klausler
Editor
Walther League Messenger

## THE OTHER SIDE OF THE QUESTION

cannot follow your line of reasoning in the editorial, ll We Sentence Them to Church?"

Vhy is going to church as a "sentence" any different going to church as any sinner? Does the Church for only the "saints," and not for sinners?

know of a high school principal who was once con- ted with this sort of a situation—a junior boy had caught stealing gasoline and was given a suspended ence and told that he had to go to school every day, rt to the principal every evening, who in turn was d to report on the boy's behavior to the sheriff each . She could have said, "I am not principal of a re- natory. What will be the effect on the rest of the ents?" But this *Christian* woman saw in this an oppor- ty to give this boy a much needed helping hand, and er example, encourage the rest of the students to help boy get a hold of himself and learn that "crime does pay." As time went on, this boy did grow into a ected citizen, have his own business, and take his place ng useful men in the town.

hy should we be afraid of "the effect on the rest of the young folks"? If they are the right kind of young people, they will give him a smile, ask him to come to their meetings, pray for him, and in short, act as Christ would have us act if we have accepted Him and His teachings. Did Christ deny *anyone* the right to listen to Him preach?

I believe that this pastor who is "pastor of a church not a reform school" needs to get down on his knees and pray for humility, pray that he be freed from his "holier than thou" attitude, pray that he might preach so that *any sinner* (and aren't we all in this class?) might be reached by his words. This fact that he is a pastor does not guarantee that he is free from a cold heart, lacks sympathy for the unfortunate and downtrodden and uses the "cloak" as an excuse for egoism and smugness.

Mrs. Arthur Henrikson
Watertown, S. Dak.

## BACCALAUREATE SERVICES FOR ALL

►Your editorial on "Are Baccalaureate Services Necessary?" was read with interest. I am very sorry to see that a Christian paper should be the first one to try to take the Christian service out of the graduation exercises. So many other influences take Christ out of the public schools, that it is grievous that our church paper should contribute to these influences also. Why should the class as a whole not attend a Christian service in a church? It is an honor to the class that sits up front as one group and an honor to the parents who also sit in body next to the class. No matter what denomination they belong to they are united at that service.

I have never before heard a dissenting voice about these services. In our community they alternate the clergymen. One year it might be the Catholic priest who gives the sermon, and the next year one of the local ministers. Always it has been in good faith and spirit—and certainly it is one of the high lights of the graduating exercises.

This comes from a mother of both high school and college graduates.

A Mother
Name Withheld Upon Request

## GOD'S WORD—OUR HERITAGE

►God's Word—Our Heritage. This is the theme we gathered around at our Annual Fellowship Week, Feb. 25-March 6, at the Canadian Lutheran Bible Institute, Camrose, Alta., Canada. Pastor Leland Steen of Seattle, presented heart-searching meditations under the theme, "The Light of the Living Word," with a study of Psalm 119. Miss V. Kinnan, Tanganyika Field, presented an inspiring series of studies around the theme, "God's Word in God's World." We were truly challenged to see the necessity for the Word of God in our lives, to see Christ as the living Word, and to see a sin-wracked world in desperate need of the Gospel.

God's Word—Our Heritage. What a tremendous responsibility this heritage puts upon everyone of us who claims it. All the world must be given an opportunity to share it. Our gifts, our prayers and our lives must witness to the fact that it is our heritage, and that what the Word stands for is true. C.L.B.I. is the training ground to grasp the truths of the Word, to let it work in us and through us. This can be done in lives surrendered to Christ and with the guidance of the Holy Spirit.

Elaine Tenold
Camrose, Alta., Canada

# Within the E.L.C.

## PERSONS

**The Rev. O. K. Davidson,** pastor since 1946 of Emmanuel Church in Tacoma, Wash., has accepted a call to the superintendency at Josephine Sunset Home, Stanwood, Wash. He will begin this work about June 15.

**The Rev. M. E. Nesse,** Lebanon, Oregon, has accepted a call to Terrace Heights Church, Yakima, Wash.

**The Rev. R. C. Teigen** has resigned from his parish at Silverdale, Wash., to do graduate work at Princeton Theological Seminary.

**Loren M. Ness,** director of ELC Brotherhood's boys' work, will be visiting a number of Atlanic Circuit parishes during the last half of April, in the interest of scouting and other Brotherhood activities.

**Four university students** who are ELC members, together with sixteen other Lutheran students, have been selected by the National Lutheran Council's Division of Student Service as participants in a European study project for the coming summer; the project will include study in two European countries, Norway and Germany. The four ELC students are.: James Hendrickson, Tofield, Alberta, Canada; Kathryn Biery, Kalispell, Montana; Elaine Kval, Fisher, Minn.; and Helen Skalet, Moorhead, Minn.

**Dr. Bjarne Houkom,** who since 1949 has been a medical missionary in Tanganyika, has lately arrived on a furlough stay in U.S.A. His station in Tanganyika is the Bumbuli Hospital at Lushoto.

**Karen Elness,** art instructor at St. Olaf College has been awarded a Fulbright scholarship for 1955-56 for the study of graphic arts at the Royal Academy of Fine Arts in Copenhagen.

**The Rev. and Mrs. Ivar Havneros** observed the sixtieth anniversary of their wedding March 20 at Story City, Iowa. The pastor who read the service sixty years ago, Dr. Jacob Tanner of Waldorf College, Forest City, Iowa, was the speaker. Pastor Havneros is chaplain at the Story City Sunset Home.

**The Rev. N. J. Quello** has recently accepted the pastorate of First Lutheran Church in Fargo, N. Dak. He was formerly pastor at Grace Lutheran Church in Eau Claire, Wis. Former pastor at First Lutheran was the Rev. Selmer Berge.

**The Rev. Conrad M. Thompson,** director of evangelism, left by plane for Europe April 17 to participate in evangelism conferences in England and in Norway. After speaking April 19-21, at a conference arranged by the Lutheran Council of Great Britain, in Leicestershire, he proceeded to Norway, where he is taking part in no less than seven evangelism conferences. He is scheduled to be back in this country by May 12, when he upon invitation will speak in St. Louis at a leadership conference under the auspices of Lutheran Church—Missouri Synod.

## NEW ELC STEWARDSHIP COUNSELOR APPOINTED

Tillman S. Stevens, owner of the Job Service Placement Bureau of Minneapolis, was on April 1 named stewardship counselor of The Evangelical Lutheran Church. He will train lay and clergy leaders for a church-wide Every Member Visitation program to take place next fall. Mr. Stevens is a graduate of the University of North Dakota. During World War II he served with the army air forces; both before and after he has had wide experience in activities involving personal contacts.

## DISTRICTS

### Eastern

**Detroit, Mich.** St. Olaf Church, parish of the Rev. Walter Scarvie, held a dedication service on Palm Sunday. The occasion was the placing of a cornerstone from the Nidaros Cathedral in Trondheim, Norway, in the wall of its new educational building. This stone, obtained through the cooperation of Bishop Fjellbu of Nidaros and Vice Consul Caswell with the parish pastor, was transported across the ocean by the financial aid of the so- "Vaarliv."

**Madison, Wis.** Bethel Church, ish of the Rev. Dr. Morris Wee ceived 293 new members on Palm day.

**Milwaukee, Wis.** When Ascen Church, parish of the Rev. Ho Grimsby received 74 new member March 27, its membership list to 5,000, the total being 5,067 bapt members.

**South Milwaukee, Wis.** After re ing 55 new members (eight of t by adult confirmation), on March Trinity Church, parish of the Re R. Refsell, now has 327 mem Many of the new members joined church as a result of a Preach Teaching-Reaching mission held January, with Evangelist Dar Ro guest speaker.

**Milwaukee, Wis.** Prince of P Church, a young congregation, or ized late in the fall of 1952, now a baptized membership of 500, receiving 61 new members on P Sunday. Most of these were won result of the Evangelism Confer and PTR mission held here in J ary. The adult members of the gregation were received largely adult baptism and confirmation. tor of the parish is the Rev. Robert Bragstad.

**Park Forest, Ill.** On March 6 Rev. E. N. Okland was installed pastor of Trinity Church, by Dis President Schmidt. On April 3, 74 members were received into the chu seven of these by the rite of bapti

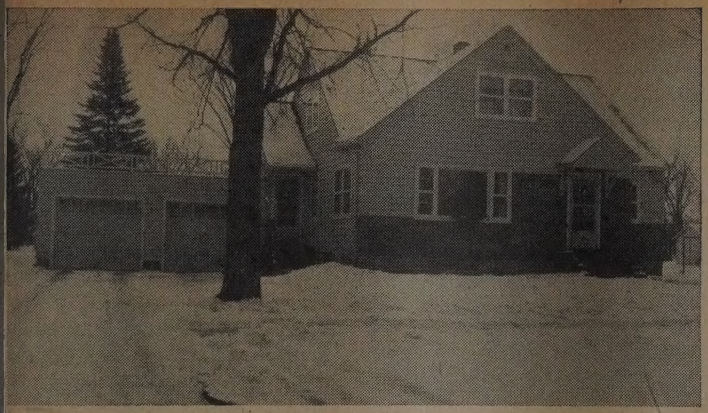
### Southern Minnesota

**Montevideo, Minn.** On Palm day Our Saviour's Church, parish the Rev. Grant V. Sorenson, rece 159 new members, 16 of these by a confirmation and eight by adult tism.

**Rochester, Minn.** Gloria Dei Chu parish of the Rev. J. B. Shefveland, served its second anniversary Sunday. The Rev. T. A. Thom of the Home Missions office was guest preacher. Forty new mem were received, bringing the total m bership up to 435. The Sunday sc of the congregation has 188 pu The church became self-suppor nine months after its first service has paid off about $5,000 on its m gage indebtedness.

**Paynesville, Minn.** On March 27 Paynesville Church, parish of the A. E. Bidne, dedicated the new of its church building. The dedica was in charge of Dr. O. G. Mal

## NEW PARSONAGE IN NORTHERN MINNESOTA PARISH



above picture of the new parsonage of Concordia Church, Fertile, Minn., was taken t the time of its dedication Feb. 27. The cost of the home is somewhat over $23,000. or of the Fertile parish is the Rev. G. W. Tolo.

or of **Lutheran Herald,** who also ached at the morning worship of the gregation.

### h Central

**luxley, Iowa.** Palestine Church, par- of the Rev. Harry Stoutland, will ebrate its centennial June 4-5. ong the festival speakers will be f. Dr. George Aus, Luther Theo- cal Seminary, St. Paul, and the Rev. E. Jacobson, a former pastor of the sh. Sunday afternoon, June 5, Dr. T. Jordahl, president of South Cen- District, will re-dedicate the re- deled church of the congregation.

### th Dakota

**isbon, N. Dak.** Parkside Lutheran me here in Lisbon received in 1954 n the Oakes Circuit WMF a liv- room rug, with pad, and a vacuum ner. The circuit organization also tributed money toward the pur- se of a television set for the Home.

### th Dakota

**lobridge, S. Dak.** Ground was ken on Easter Sunday for the erec- of a new $180,000 church and ish hall by Trinity Church, parish he Rev. Gordon A. Selbo. Among se participating in the ceremony Nels Amundson, almost a nona- arian, and a long-time member of church.

### fic

**eattle, Wash.** Closing of the old C. Foss Sunset Home at its old ation some over a year ago, because inadequate facilities, did not mean ELC parishioners in the Pacific Dis- trict, the abandoning of the idea of having such a home in their midst. A new location (13013 Greenwood Ave.) has been secured, and a campaign for the raising of funds for the erection of a new building is being planned.

**Seward, Alaska.** Seward Church, organized some over five years ago, now has in the neighborhood of 200 members. It is paying 70 percent of the pastor's salary, and has an annual benevolence budget of $1,000. The church building has lately been redecorated, largely by voluntary labor. Pastor of the parish is the Rev. Dwight J. Boe.

**Portland, Oregon.** As in earlier years Pacific Lutheran College "Choir of the West," directed by Prof. Gunnar J. Malmin, gave a concert at Central Lutheran Church of this city on Palm Sunday evening.

**Seattle, Wash.** St. Timothy Church, the year-old parish of the Rev. S. E. Vevang, met in its new church building for the first-time March 20. Dr. S. C. Eastvold, president of Pacific Lutheran College, preached the sermon. Dr. H. L. Foss, president of Pacific District, laid the cornerstone of the building at the close of the service. Twenty-five new members were received. The church will be dedicated May 22.

### California

**Tucson, Arizona.** The new church building of Calvary Church, a congregation established less than two years ago, was dedicated Sunday afternoon, March 27 by Dr. Gaylerd Falde, president of the California District. In the evening Mrs. R. Freckmann, organist of the church, gave a dedication concert. At the forenoon service, with sermon by pastor loci, the Rev. Harold J. Larsen, there was reception of new members, including four adults.

## COAST TO COAST GOOD FRIDAY BROADCAST IN CANADA

The message of the Lord as He was crucified, was the theme of a Canadian Lutheran Council-sponsored project this past Good Friday in Canada. A taped half-hour broadcast, entitled "The Seven Words of Christ From the Cross," featured sermonettes by seven Lutheran pastors, and music by a massed choir, a joint male chorus from the two Lutheran Seminaries in Saskatoon, led by Dr. O. K. Storaasli, a Seminary Male Quartet, and solo numbers by the Zion Lutheran A Cappella Choir, directed by Mrs. Mars A. Dale. ELC pastors who took part in the service were Dr. Mars A. Dale, president of the Canada District, and the Rev. J. T. Dahle, Saskatoon. Interest in religious radio in Canada has been increased through the Committee on Radio of the Canadian Lutheran Council, which prepared this broadcast and secured free time on forty stations throughout Canada. This is the second year that this broadcast has been released across Canada. It is an indication of the good will which exists between the synods of the Canadian Lutheran Council, as every synod took part in the broadcast. The accompanying picture, taken at Zion Church in Saskatooon, shows the massed choir, two seminary male choruses, and the pastors who took part in the Good Friday broadcast carried over forty Canadian radio stations.

**Patterson, Calif.** On April 3 District President Falde dedicated the new $16,000 parsonage of Our Saviour's Church, parish of the Rev. Walter Holtan. Much of the labor was donated by the men of the church.

## CALIFORNIA LUTHER LEAGUE DOUBLES NUMBER OF CIRCUITS

Spring conventions throughout the California District of the Young People's Luther League have seen the number of circuits increase from two to four. The increase in circuits is due to the increase in local league organizations the past couple of years. The formation of new circuits from the two former divisions of the youth work of The Evangelical Lutheran Church in California has taken place along geographical lines. The Los Angeles circuit remains the largest of the district subdivisions and the only one to retain its former name. New circuits organized include: Southland circuit in the San Diego area; Golden Gate circuit in the San Francisco area, and the Sacramento Valley circuit, in central California.

California District Luther League president, the Rev. Sherman I. Korshavn, Long Beach, installed the new circuit officers at rallies at San Diego on February 27 and at Sacramento on March 13.

California District youth are busy preparing to receive the biennial convention of their parent body, the International Young People's Luther League, at San Francisco on June 21-26. The expected 7,000 leaguers from the United States, Canada, and mission lands of the ELC share the Civic Center with the United Nations delegates, who will be celebrating the UN's tenth birthday anniversary during the same week.

## ANNOUNCEMENTS

**Vernon Circuit WMF** will meet May 10 at Viroqua Church, Viroqua, Wis., (Immanuel Ladies Aid, hostess). Speakers: the Rev. John Watne and Miss Eleanor Bjorkman.

**Clearwater Circuit WMF** will meet May 13 at Gonvick, Minn. Speaker: the Rev. Conrad Halvorson.

**Milaca Circuit WMF** will meet May 10 at Wadena, Minn. Speaker: Dr. R. A. Syrdal.

**Bemidji Circuit WMF** will meet April 26 at Blackduck, Minn.

**Willmar Circuit WMF** will meet April 29 at Grove City, Minn.

**Goose River Circuit WMF** will meet May 2 at Galesburg, N. Dak.

**Oakes Circuit WMF** will meet April 28 at Milnor, N. Dak.

**Park River Circuit WMF** will meet May 6 at Adams, N. Dak.

**Rock River Circuit WMF** will meet May 11 at Luther Valley Church, near Beloit, Wis. Speakers: Dr. J. W. Ylvisaker and Missionary John Watne.

**La Crosse Circuit WMF** will meet May 3 at South Beaver Church, near Melrose, Wis. Speakers: Dr. Erling Hestenes and Miss Carla Holtermann.

**Bismarck Circuit WMF** will meet April 29 at Mandan, N. Dak. Speakers: the Rev. and Mrs. Kenneth Norlie.

**Mt. Horeb Circuit WMF** will meet May 10 at Otter Creek Church, near Dodgeville, Wis.

**Wanted:** Pipe organ, in operating condition, small to medium sized, age no factor. State make, price, and complete stop specification. Harry B. Welliver, 716 9th St. N. W., Minot, N. Dak.

**The WMF, Brotherhood, and YPLL of the Fargo Circuit** will meet in an "All-in-One" convention May 1 at First Lutheran Church, Fargo, N. D. Speakers: Dr. George Aus, the Rev. Oscar A. Anderson, Loren Ness, Mrs. Oscar Kjorlie.

## CIRCUIT LUTHER LEAGUE CONVENTIONS

**May 1**—Montevideo Circuit at Saviour's Church, Montevideo, Min sota.

**May 1**—Aberdeen Circuit at Savior's Church, Redfield, South kota.

**May 6-7**—Plentywood Circuit Zion Church, Flaxville, Montana.

**May 6-8**—Pacific Circuit at Nid Church, New Westminster, B.C.

**May 7-8**—Olympic Circuit at Saviour's Church, Bremerton, W ington.

**May 8**—Luverne Circuit at L Shetek Bible Camp, Slayton, Min sota.

**May 14-15**—Lake Region Circui Brinsmade, North Dakota.

**June 4-5**—Vernon Circuit at Ki poo Church, Soldier's Grove, Wis sin.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

# THE PLACEMENT SERVICE

**The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

240 acre farm for sale in Northeast Iowa. 1½ miles from county seat town. Buildings in good condition. 410-1A

160 acre farm for sale, 5 miles from county seat town, Northeast Iowa. Buildings in good condition. 410-2A

200 acre farm for sale in Yellow Medicine Co., Minnesota. 1½ miles to Lutheran church. REA, buildings fair, fenced, on school bus and milk route. Price $125 per acre. 410-3A

40 acre chicken ranch located in West Central Minnesota. Modern buildings, all in very good condition. Lutheran community. Located near well traveled highway. Priced reasonable. 410-4A

180 acre farm for sale in Central Minnesota. 6 room modern house, good barn, silo, other buildings. 1½ miles from town and 2 Lutheran churches. Phone, electricity, school bus service. Price, $80 per acre. Terms can be arranged. 410-5A

For sale—240 acres in Day Co., South Dakota, without buildings. Best of soil. Well located. All in cultivation and alfalfa. 41

240 acre highly improved farm for sa Day Co., South Dakota. Large house, granary, hen house. Most all in cultiva Can be had on long term, low rate of i est. Lutheran community. 240 acres ac ing can be leased. On graveled high Heavy black soil. 41

202 acre farm for sale in Marshall South Dakota. Large house, REA, phon mail route. Good set of buildings. 160 in field, balance pasture with woven fence. Scandinavian Lutheran communit 41

For sale—80 acres, no buildings, in Re Co., South Dakota. Close to country Valley land, best of soil. ½ mile to hard face highway. Priced to sell. 41

320 acre highly improved farm for sa Northeastern South Dakota. On good way, REA, phone, mail route. Large mo house, barn, silo, machine shed, garage. of soil, always well farmed. Lutheran ity. 410

80 acre dairy farm for sale in scenic

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Western Wisconsin. 7 room modern e, almost new basement barn, silo and cen house. Lutheran community. 2 miles ountry store, 10 miles to county seat. $6,800. Will sell livestock and machin-if desired. 410-11A

**nes**

room ranch type house for sale in White-Wisconsin. 4 years old, on corner lot. ier leaving city. Best of materials and truction throughout. Oil heat. 410-12B odern 8 room house, with full basement, heat, for sale in Worth Co., Iowa. One k from school and main street. Property ELC church. Scandinavian community. e to two large trade centers. 410-13B

**nesses**

kery for sale in Canton, South Dakota. y equipped, established 32 years. Norwe- population. Lutheran church, splendid ols. Will sell reasonable. 410-14C tablished Chevrolet Agency in Western tana. Ideal spot with business not too to handle. Well equipped shop, large space. Business can be purchased, real property leased on long term reasonable basis or purchased outright. County seat town. 410-15C

8 unit motel, doing good business, all new equipment. On highway in Northeastern South Dakota lake region. 410-16C

For sale—only store in small Northern Iowa town. Postoffice in connection. Priced reasonable. ELC church. 410-17C

Established men's store for sale in county seat town, Northeastern South Dakota. Excellent location, progressive community. Knotty pine fixtures. Vol. $30,000. Lutheran church. 410-18C

### WANTED TO BUY

Variety store with living quarters if possible in or near Duluth or in a thriving Lutheran community. 410-19C

### FOR RENT

Beautiful new 2 bedroom pastor's cottage and boat on Ottertail Lake, Minn. Safe beach for small children. For rent by week, month or summer. Indoor pump and electricity. Make reservations now. 410-20B

### WANTED TO RENT

Four employed Lutheran women want to rent heated two bedroom apartment in South or Southwest Minneapolis by June 1. About $75. 410-21B

### POSITIONS WANTED

Practical nurse wants bedridden patients in her South Minneapolis home. Has 25 years experience taking care of old people. 410-22D

### HELP WANTED

Middle-aged companion wanted by woman in Minneapolis home to cook meals, do light housework. 410-23F

Woman wanted on farm in Minnesota for general housework and care of bedridden elderly woman. Good wages. 410-24F

Opening for attorney in Southwestern Minnesota city. City attorney a possibility. Several Lutheran churches. 410-25G

Doctor wanted to assist M.D. who is ill, with view to permanent association. Town-country practice, large territory in Mid-West Minnesota. Good roads to hospitals 18 miles. 410-26G

Energetic Christian man wanted to manage Gospel Book Store in Chicago area. 410-27G

Farm couple wanted to work on turkey farm in Central Minnesota. Experience not necessary, if willing. State farm experience, ages, wages expected, family, etc. Separate modern house. 410-28G

Dependable couple wanted for year-round farm and ranch work in Montana. Lutheran community. 4 room house with bath, elec., running water and oil furnace. Work to start as soon as possible. 410-29G


## *Flower "Dress-Ups"*

MOTHER'S DAY

### CARNATIONS

Red or White

A lovely carnation for Mother's Day, one to wear afterwards, too, as an interesting floral pin. Hand-fashioned, daintily finished with a bow, a clasp pin on the back. A wonderful gift or favor for Mother-and-Daughter banquets, or a special surprise or decoration for Mother's Day dinner in your home. Each Carnation is mounted on a card in its own clear acetate box, 2½x2½. Send one to a sick or shut-in friend! **50c each (indicate color)**

**Available in assorted lots of three different designs. (Acetate envelopes are supplied, handy for carrying the favor home from the party.)**

### FLOWER DECORATIONS

**for Banquets and Dinners**

Dainty clusters or sprays of flowers are useful in a variety of ways to make a Mother-and-Daughter banquet, or any dinner, really memorable. Scatter them on the table as colorful decorations which can be taken home by your guests as favors, pin them on a white card to make unique place cards, or pin one on the front of each program folder for your banquet—you'll find these ideas cut down the time and fuss needed to make the event special for everyone. **30c each**

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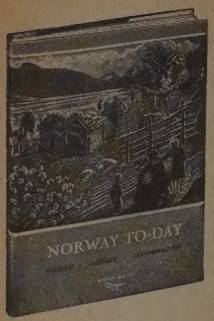


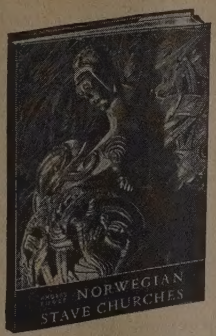


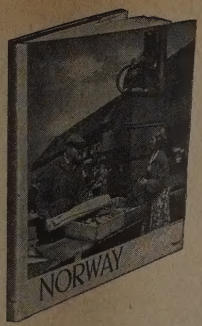


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EDITED BY PER VOGT

(Transl. by Mei Sewell Furst and Finn R. Kerr)

This is one of the most inspiring books on Norway, both as to pictures and text. A very valuable chapter gives information to the traveler who plans to see Norway by train, by plane, or by automobile, with suggested routes for the latter. Other divisions are Scenery and Natural Resources—People and History—Literature, Art and Science—Travel, Sport and Exploration—Economic Life—Regional Descriptions. $4.85

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